Arthur Miall
18 Somerset St. E.C.

THE

Nonconformist.

"THE DISSIDENCE OF DISSENT, AND THE PROTESTANTISM OF THE PROTESTANT RELIGION."

VOL. XXV.—NEW SERIES, No. 1042.] LONDON: WEDNESDAY, OCT. 25, 1865. PRICE { UNSTAMPED .. 4d. / STAMPED ..... 5d.

THE CONGREGATIONAL CHURCH,
(Temporary)
CAMPBELL-ROAD, THORNTON HEATH, CROYDON,
will be OPENED for PUBLIC WORSHIP on TUESDAY, October 31st, 1865, when

The Rev. Dr. RALEIGH

will Preach in the Afternoon at Three o'clock, and

The Rev. HENRY ALLON

in the Evening at Half-past Six o'clock.

Refreshment will be provided at Five o'clock by F. J. Sargood, Esq., in the grounds, Broad Green Lodge. Tickets can be obtained of the Building Committee.

On the following Sabbath, November 5th, Divine Service will be conducted by

The Rev. Dr. HALLEY

in the Morning at Eleven o'clock, and in the Evening at Half-past Six.

Contributions will be received at each Service towards the Building Fund.

Mr. BUCKLEY, Havelock House, Lansdowne-road.
Mr. DEYLAND, 43, Thornton Heath.
Mr. JOHNS, Cornwall Villa, White Horse-road.
Mr. SARGOOD, Broad Green Lodge, Thornton Heath.
Mr. WOOD, Thornton Heath.
} Building Committee.

SOUTHEND CONGREGATIONAL CHURCH will be OPENED (D.V.) on TUESDAY, October 31st, when the Rev. W. LANDELS will preach at Eleven a.m, and the Rev. A. M'AUSLANE will preach at 2.30 p.m.

A PUBLIC TEA-MEETING will be held at Five o'clock. Ministers from London and the neighbourhood are expected to speak.

Donations from absent friends will be thankfully received by the Rev. A. S. Richardson, Southend, Essex.

GOSPEL OAK CONGREGATIONAL CHAPEL will be OPENED (D.V.) on THURSDAY, 2nd November, when the Rev. H. ALLON will Preach at Three p.m., and a PUBLIC MEETING will be held at Half past Six, at which all the neighbouring Ministers will be present.

1,700l. have been obtained towards the outlay of 2,850l. Donations from friends unable to attend will be thankfully received by the Rev. R. H. Smith, Grafton Villas, Maitland-park, N.W.

A LECTURE will be delivered in EXETER HALL, STRAND, on THURSDAY, Nov. 2, by Rev. J. P. CHOWN. Subject: "A SUMMER FURLOUGH ACROSS the ATLANTIC."

SYLLABUS.—American Cities—Road Travel—River Travel—Scenery—Notions—Battle Tracks—American People.

THOMAS HUGHES, Esq., M.P., will take the Chair at Seven o'clock.

Six Hundred Children will sing. To commence at Seven.

Prices of admission, 1s., 6d., and 2s. 6d.

Tickets to be had of Mr. W. Tweedie, 337, Strand.

A LECTURE will be delivered on WEDNESDAY EVENING, November 1st, by the Rev. NEWMAN HALL, LL.B., at JOHN-STREET CHAPEL, BEDFORD-ROW. Subject: "Claims of the Temperance Reformation on the Christian Church." Members of churches are earnestly invited to attend.

Chair taken at Half-past Seven by the Rev. B. W. NOEL, M.A.

CHURCH-RATES.

An earnest APPEAL is made to the opponents of Church-rates on behalf of Mr. JOHN JONES, of Shrewsbury.

Refusing to pay a Church-rate, which he and many leading Nonconformists believed to be illegal, and which involved the question of the liability of 1,600 or 1,700 new parishes to pay Church-rates, he was summoned to the Arches Court, where Dr. Lushington decided against him; an appeal was then made to the Privy Council, Mr. Jones unwillingly allowing his name to be used as appellant, being assured that the total costs should not exceed £900, and that sufficient help would be forthcoming. The appeal being lost, it was found the expenses exceeded £1,600, and, the expected aid not being received, Mr. Jones, pressed by the Churchwardens, made an assignment for the joint benefit of all creditors, whereupon the Churchwardens made him a bankrupt, thus entailing further heavy expense. At this stage Mr. J. W. Woodall, of Shrewsbury, took up the case, and got the bankruptcy annulled, undertaking to satisfy all creditors. During the trial J. R. Mills, Esq., M.P., S. Morley, Esq., M.P., H. Pease, Esq., M.P., J. Barnes, Esq., M.P., and others, were interested, and subscribed liberally, but the whole amount raised, including £100 from Mr. Jones, was only £330, which was all paid to the lawyer.

It is now proposed to raise at least £1,000 to help Mr. Jones to re-establish his business, and, in some measure, reimburse him for his heavy losses in fighting the battle of liberty.

The case is cordially recommended by Edward Miall, Esq., William Edwards, Esq., and J. C. Williams, Esq., of London; J. G. Brayne, Esq., Mayor of Shrewsbury; the Rev. Charles Croft, minister of Abbeyforegate Congregational Church, Shrewsbury; and many others. Subscriptions will be thankfully received by Mr. John Whitridge Woodall, Mardol Head, Shrewsbury; or at the "Patriot" Office.

The following has already been subscribed:—

The Manchester Nonconformist Defence Association (Sir James Watts, President)	£250	0	0
Titus Salt, Esq., Saltaire	50	0	0
Samuel Morley, Esq., M.P. (additional)	50	0	0
George Hadfield, Esq., M.P.	10	0	0
H. Pease, Esq., M.P. (3rd donation)	10	0	0
Joseph Pease, Esq.	10	0	0
William Edwards, Esq., London	10	0	0
Smaller sums	23	6	0

ROYAL POLYTECHNIC.

Professor Pepper on Polarised Light—New Serio Comic Ghost Story (J. H. Pepper and Henry Dircks, joint inventors) entitled, "The Poor Author Tested"—New Scene, with the wonderful illusion called "Proteus"—Musical Entertainment by Mr. F. Chatterton.—Lectures by Dr. Donovan and Mr. J. L. King.—Admission 1s. Open from twelve to five and seven to ten.

CONGREGATIONAL SCHOOL, LEWISHAM.

The HALF-YEARLY ELECTION for Admission to the above School will take place on the 31st INSTANT, at the CONGREGATIONAL LIBRARY, BLOMFIELD-STREET, when SEVEN BOYS will be elected. The poll will commence at Eleven, and close at Two precisely.

JOSIAH VINEY, Hon. Sec.

Congregational Library, Oct. 1865.

ORPHAN WORKING SCHOOL, MAITLAND-PARK, HAVERSTOCK-HILL, N.W.

Instituted May 10, 1758, for Children of Both Sexes, and from any part of the United Kingdom.

Under the Immediate Patronage of Her Most Gracious Majesty the QUEEN, and their Royal Highnesses the Prince and Princess of WALES.

The 215th Half-Yearly MEETING of GOVERNORS was held at the LONDON TAVERN, on THURSDAY, October 19th, 1865, for the ELECTION of FORTY ORPHAN CHILDREN, out of a list of 136 Candidates, when at the close of the ballot the following were declared to be successful:—

1. Gibbs, Charles	500	21. Isaac, Robert John..	276
2. Hickman, David Wm.	488	22. Gibbs, George G.....	273
3. Richardson, Edwd. G.	406	23. Lever, Emily.....	271
4. Bell, Anthony M. M.	402	24. Foster, George Henry	265
5. Taylor, Lucy Anne..	356	25. Stubbs, Thomas.....	264
6. Shephard, Harry E...	355	26. Sougeat, Arthur W...	255
7. Cumner, Emily.....	350	27. Clarke, Arthur	252
8. Cooks, Thomas	342	28. Elder, Mary Jane....	247
9. Rees, Ruth.....	327	29. Haskins, Emma W..	238
10. Mackintosh, F. C.....	321	30. Woodward, John	238
11. Peabody, Richard G...	318	31. Wood, Alfred Charles	237
12. Duck, Henry Aaron..	311	32. Ryan, James.....	235
13. Harris, John	303	33. Carter, George Joseph	235
14. Adams, Lydia Agnes.	298	34. Bates, William Henry	227
15. Hurley, Thomas F..	291	35. Saunders, Henry John	218
16. Arnold, John.....	288	36. Cabell, Hy. Augustus	216
17. Browning, John W. G.	286	37. Couzens, W. Edward	214
18. Winser, Alfred B....	282	38. Davis, Thomas.....	211
19. Pells, Frederick.....	276	39. Hughes, George F....	201
20. Pearson, Jane.....	276	40. Payne, Herbert.....	180

Resolved unanimously—"That the best thanks of this meeting be presented to B. A. Tomkins, Esq. V.P., for presiding this day; and to the Scrutineers, for their care in taking the ballot."

JOSEPH SOUL, Secretary.

Office, 56, Ludgate-hill, E.C.

Forty children will be again elected in April. Forms to fill up may be had on application. Eighty will be annually admitted, as the Committee are very desirous that the 400 children, for which number the building is intended, should be made up as early as the funds will permit. They rely upon the generous sympathy of the friends of the orphan in order to its accomplishment. Contributions are respectfully solicited, and will be thankfully received.

Life subscription of a governor, £10 10s. and upwards; of a subscriber, £5 5s.; annual subscription of a governor, £1 1s. and upwards; of a subscriber, 10s. 6d.; the votes increasing with the amount contributed.

HOSPITAL for SICK CHILDREN, 49, GREAT ORMOND-STREET.

Patron—Her Majesty the QUEEN.

This Institution is still the only Hospital in the metropolis specially set apart for the reception of sick children. FUNDS are much needed for its support.

F. H. DICKINSON, Chairman.

August, 1865.

Bankers—Williams, Deacon, and Co.; Messrs. Hoare; Messrs. Herries.

TO PROFESSIONAL MEN.—Mr. J. B. LANGLEY, M.R.C.S. (late of King's College), continues to give his personal and prompt attention to every kind of negotiation between Gentlemen engaged in Medicine, Law, Literature, Architecture, Science, or other Professional Avocations. The Business is conducted with the most careful regard to the interests of Clients, and based upon the principle that no fees are charged unless service be rendered. Professional practices for Transfer, Partnerships for Negotiations and Professional Assistants always on the Register. Highest references given.

Professional Agency (established 1848), 50, Lincoln's-inn-fields.

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MIDLAND COUNTIES PROPRIETARY SCHOOL COMPANY (LIMITED).

HEAD MASTER: Rev. ROBERT HALLEY, M.A.

This School furnishes, on moderate terms, a sound and liberal Education, both Classical and Commercial, with a religious training in harmony with the principles held by Evangelical Nonconformists.

The NEXT TERM will COMMENCE on the 25th January. Applications for admission should be addressed to the Head Master, who will supply any information that may be required.

TERMS:

For Pupils entering under 14 years of age, 40 guineas.
For Pupils entering above 14 years of age, 50 guineas.

Tettenhall is well known as a most healthy and picturesque village, quite out of the mining district, and within three miles of the railway-stations at Wolverhampton.

RICHARD PERKINS, PEACHFIELD, GREAT MALVERN, Receives a LIMITED NUMBER of GENTLEMEN'S SONS to BOARD and EDUCATE. Terms, &c., on application.

STOKE HALL SCHOOL, IPSWICH.

Mr. JOHN D. BUCK, B.A., Principal.

Situation elevated and healthy, near the Railway Station.

Education, Commercial and Classical, adapted to the Middle-Class Examinations.

A Preparatory Department for Younger Pupils.

Prospectuses forwarded on application.

LADIES' COLLEGE, CHERTSEY HOUSE, SURREY-SQUARE, S.

Principal, Mrs. GEORGE ROSE,

Assisted by a Resident French Governess and an efficient staff of Teachers, including eminent Professors in the Languages and Accomplishments. The Grounds are spacious and the House well adapted to the Maintenance of the Health of the Pupils; constant attention is paid by the Principal to their Mental and Moral Culture, so as to unite the advantages of School with Home Cheerfulness and Comforts.

COMMERCIAL SCHOOL, CRANFORD HALL, near HOUNSLOW, MIDDLESEX.

PRINCIPAL:—Mr. VERNEY.

This school is adapted to the requirements of the Sons of Respectable Tradesmen and others. The Premises are First-class, spacious, elevated, and healthy; the rooms are numerous and lofty; there is an excellent well-ventilated school-room and class-rooms; a large playground, lawn, and gardens; with every other convenience.

The education is sound, practical, and commercial; with or without French, Piano, Surveying, &c.

Mr. VERNEY has for upwards of Twenty Years been actively engaged in the pleasing and responsible work of training the young, and is favoured with numerous references.

TERMS PER QUARTER:

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(Terms made inclusive, when preferred.)

Cranford Hall School is on the Bath-road, twelve miles from Hyde-park Corner, and near the Hounslow, Feltham, Southall, and West Drayton Stations, at either of which Mr. Verney's conveyance meets Parents and Pupils.

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COALS. — Best Coals only. — GEO. J. COCKERELL and Co.'s price is now 30s. per ton cash for the BEST SCREENED COALS, as supplied by them to her Majesty and H. R. H. the Prince of Wales—13, Cornhill, E.C.; Purfleet-wharf, Earl-street, Blackfriars, E.C.; Eaton-wharf, Grosvenor-canal, Pimlico, S.W.; Sunderland-wharf, Peckham, S.E.; and Durham-wharf, Wandsworth, S.W.; and at Brighton.

COALS.—Best Sunderland, 29s.; Newcastle or Hartlepool, 28s.; best Silkstone, 25s.; Clay Cross, 25s. and 21s.; Coke, per chaldron, 15s.

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The amount assured in 1862 was	.. ..	£151.065
Ditto	.. 1863 „ ..	.. 194,152
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Claims Paid	209.310
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The Fifth Triennial Division, just made, gives a

CASH BONUS OF 24 PER CENT.

ALFRED LENCH SAUL, Secretary.

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CAPITAL, ONE MILLION.

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PAID-UP CAPITAL, £500,000. RESERVE FUND, £115,000.

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By Order,
THOS. WILSHERE, Secretary.

October 20th, 1865.

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This celebrated old IRISH WHISKY rivals the finest French brandy. It is pure, mild, mellow, delicious, and very wholesome.

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From Mr. J. Eckersley, West Houghton, to Mr. T. Walls, Market-place, Hindley:—"My wife can now sleep soundly the whole of the night without being disturbed by her cough and shortness of breath, although for four years she had not been able to sleep more than a very short time. She is now better than she has been for the last fourteen years."

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CAUTION.—See that "Dinneford and Co." is on each bottle and red label over the cork.

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THE

Nonconformist.

"THE DISSIDENCE OF DISSENT, AND THE PROTESTANTISM OF THE PROTESTANT RELIGION."

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Ecclesiastical Affairs.

WHY THE LAITY LIKE IT.

IV.

TRUE USE OF THE BREAK-POWER.

THE majority of educated laymen wish to confine religious action within limits of sobriety, and it is their conviction that it can be done by no other agency than that of civil law. In analysing the grounds of this conviction we pointed out in our last paper on the subject that, in this country at least, the direct application of legal authority in the repression of supposed fanatical tendencies has invariably stimulated them to a dangerous degree of excitement, which excitement subsided as soon as the pressure was removed; and that the indirect application of legal authority, which merely secures a temporal provision for the clergy and prescribes for those who receive it a religious creed and ritual is, as a matter of fact, inoperative except just where its operation is least required. Still, we can well imagine that this line of argument, cogent and decisive as may be its effect upon *our* minds, may fail of producing the same sort of impression upon the minds of those who view the subject from the opposite side. We will try, therefore, to put ourselves in their position, and ascertain, if possible, whether there be not some common ground upon which we can meet them.

The danger sought to be obviated by a resort to secular law in matters of religion is the social or political disturbance which might result from the impact of spiritual life, especially in its less intellectual forms, upon men's earthly relationships one with another. The idea seems to be that *justice*, which regulates our rights, will be placed at the mercy of *religion*, which is the most powerful of our motives, unless the institutions which secure the first are in some sort of organised alliance with the institutions which wield the last. For example—it is conceivable that religious opinion running strongly in one direction might, if wholly unrestrained by law, subject men to an intolerable tyranny even in regard to their worldly interests. The Church might bind men by her awful sanctions to an entire cessation from their ordinary secular pursuits so frequently in the course of a year as very seriously to interfere with their industrial or commercial enterprise; or might arbitrarily define what recreations may be indulged in and what not; or might denounce the pursuit of certain scientific studies; or might dictate as to the disposal of property, whether personal or real. What is to be done in any such case? Is justice to stand aside, and witness without any effort at interposition the overbearing of individual rights by the force of a highly concentrated aggregate of religious opinion? The question is not an idle one. There are countries in which the Church has done, and still does, one or more of these things—and, in spite of abstract logical reasoning, the practical question recurs again and again, whether such exercises of spiritual force ought not to be restrained by law.

The reply appears to us to be neither remote nor insufficient.

1. The law of the land may properly guard all who are subject to it from molestation in respect of the enjoyment of every personal right, and may secure the commonwealth against all encroachments which, whether made in the name of religion or not, would take the management of its temporal affairs out of its own hands. But then it may do all this without in the slightest degree intruding into the domain of conscience. It can and it ought, upon the most obvious grounds of policy, prevent property, and especially real estate, from coming, either by bequest or gift, into the possession of religious corporations, except under the most effectual safeguards. It is very doubtful, indeed, whether it does not even now grant impolitic facilities in this direction, and, perhaps, in case of the State ceasing to uphold a national church, it would be compelled to insist upon stricter conditions in regard to the tenure of property by spiritual communities. This, however, is a matter lying within its own province, and might be regulated exclusively by political considerations. There needs no alliance of the Church with the State to preclude the former from getting within her control the wealth and substance of the land. It may be easily effected by wise precautionary legislation.

2. As to the tyranny which might be established by religious opinion over individual action in regard to the observance of fasts, festivals, holidays, and so forth—a tyranny which may become insupportable, we freely admit—or in regard to indulgence in certain modes of recreation, or the prosecution of certain lines of intellectual study, it deserves to be considered how it may be most effectually met. In the long run, spiritual despotism soon loses its hold upon society when it relies exclusively upon spiritual sanctions. For the most part, it has wielded the sword of the civil magistrate, and has borrowed more or less temporal force to be employed *pro salute animi*. Deprive it of this weapon—refuse it the strength which it gains from its connection with secular authority—leave it to its unaided influence over conscience, and, so far as it is unreasonable, it will very speedily exhaust its magazine of terrors. It happens to have become associated in men's minds with other penalties than those which reach the spirit only, and excommunications or comminations which carry with them no worldly deprivation the oftener they are fulminated the less terrible do they appear.

3. But supposing it were not so—supposing priesthoods or ministries unrestrained by law should lord it over the consciences of men, we do not see how the evil is to be remedied by any agency except that which exerts its power *in foro conscientiæ*. The restraint which human laws impose upon obedience to religious conviction does but drive it back upon its own inherent strength, and converts an error of faith into a passionate fanaticism. A final resort to physical force for the suppression of spiritual tyranny is never appropriate, never successful, until *after* spiritual tyranny has armed itself with temporal weapons. The mistake all along has been in first placing law, which represents physical might, in the position of a reserve available for the support or enforcement of religious opinion in the event of its failing to gain its ends by spiritual means, and then employing it to counteract its own abuse. It is this mistake which has introduced such a confusion of ideas as to the essential distinction between the two forces. Spiritual authority *cannot* be successfully met by law so long and so far as it makes use exclusively of spiritual influences. It is of no avail to determine that a man shall not believe what nevertheless he does believe. Conduct that is governed by religious sanctions cannot be regulated by statutory commands. Opinion and faith laugh at external means of restraint, and conviction does not cease to be conviction because it is declared illegal.

4. In a free country like this, there is little danger of spiritual pretence, unaided by law, gaining or retaining permanent constraint over the minds of men. Let the State see to it that all the rights of free citizenship are preserved intact to every man, and that all the political safeguards of the community are shielded from encroachment, and it may leave spiritual force to be encountered by spiritual force. Priestism never yet commanded any large success when abandoned wholly to its own resources. Free discussion very soon disposes of irrational assumptions and unfounded claims. Exclude ecclesiasticism entirely from political power, and it is soon reduced to reason. It can do very little, for instance, in the United States, where the State and the Church are quite independent of each other. It does much more in England, where the Church is united to the State, even though the first is kept in subordination to the last. It does most where, as in Austria, the State is virtually governed by the Church. In a word, the oppression of priestly authority is in exact proportion to the measure of its temporal power. Where civil law guarantees the right of free discussion, and free religious combination, the spiritual sentiment, unmeddled with by law, is sure to assert for itself its own liberty.

The true use of the break-power, then, is political, not ecclesiastical. Just laws will protect all the rights of subjects which the proper application of a nation's physical force can protect. Beyond this they are not needed.

ECCLESIASTICAL NOTES.

DR. TRENCH, Archbishop of Dublin, has revived the question of the Irish Church, and has treated it with all the astuteness of the most worldly politician. It is very well known that the Catholics of Ireland have set their hearts on a denominational system of education. They somewhat reasonably anticipate that if the revenues of the Irish Church were secularised they would be applied to educational purposes. The power which would be sufficient to compel a disendowment of the Church would also be sufficient to direct the application of those endowments; and, according to the tradition of politics, none would be so natural as an application to the instruction of the people. This is one step; the next is to direct the manner of such an application. The antipathy of the Roman Catholic clergy to the present mixed system of education is well known. This system was established in Ireland, for the same reason that the denominational system was established in England. In England, the Government, worried by the Church, wished to secure the predominance of the Establishment, and such a scheme was eventually agreed upon as has apparently brought about this result. It was seen, however, that a similar scheme in Ireland would lead to the increased predominance of Romanism, and the authorities therefore cast about for a system which should, as much as possible, weaken the authority of the Roman Catholic Church. The prevailing religion in England being Protestant Episcopalianism, Protestant Episcopalianism must be strengthened; the prevailing religion in Ireland being Romanism, Romanism must be weakened. It was judged that this result might be attained by a mixed system of education in which religion was altogether ignored. In England the policy was Catechism first, the three R's last; in Ireland the R's first and Catechism nowhere. For, if one Catechism had been approved, another must have been tolerated, and the practical result would have been an enormous endowment, and increase in the moral power of, the Roman Catholic Church.

For more than a generation this question has been the most fiercely-debated question of Irish politics.

The Roman Catholics have put it before the Church Establishment question, rightly judging, perhaps, that it was the easier of the two for statesmen to solve. They have demanded a Catholic University, and they have formally, and with Papal sanction, condemned the mixed system. They are now promised the substance of their first request, and the Protestant Archbishop of Dublin has come forward to support their demand for denominational education.

It is natural that an Irish Archbishop should desire to save the Irish Church, and very natural that a new Irish Archbishop should study public questions afresh, and endeavour to suggest new modes of their solution. Archbishop Trench has suggested the most likely means of staving off the whole difficulty. Give the Roman Catholics, he says in effect, a denominational system of education; let them, that is to say, teach full-blown Irish Romanism at the expense of the State to all their children, so that their Church shall be practically endowed with some quarter of a million sterling per annum, and they will consent to ignore the Irish Church question. They will then have what they expect to secure from disendowment—viz., a fund for religious education. They will be bribed into acquiescence with things as they are.

The defences of the Irish Establishment as such are no stronger as built afresh by the new Archbishop than they have ever been. It is rather a significant symptom against it that the question is not included in the Fenian programme. We may, indeed, congratulate ourselves on this fact, for had the reverse been the case the Anti-State Church party would, for many years, have been identified with the Fenian party. How is it that the Archbishop does not see that such men as those who have taken part in this mad movement, are the last men to entertain right feelings concerning religion and justice? And the Archbishop considers this as a proof that the great body of Irishmen do not regard the Establishment with dislike. Does he therefore mean to intimate that the great body of Irishmen are Fenians? And how is it this was made a testing question at the elections? If, again, the great English people "are not prepared to resign the hope that the Reformation will yet be accepted by the Irish people," the "great English people" must be very Quixotic, if after the experience of three centuries to the contrary, they imagine that it will be accepted through the medium of a State Church. Lastly, says the Archbishop, the Church of Ireland is the Established Church, because "the State believes it to be the true Church," and "the State has a conscience just as really as an individual has a conscience." How, then, does it happen that it has endowed Maynooth, and established Presbyterianism in Scotland? The Archbishop is, as everybody knows, a good grammarian and lexicographer, but a bad logician. We regret to see him prostituting his undoubtedly great talents and fine feelings to propping up the greatest incarnation of wickedness and injustice in Europe. It is a great pity that he did not think of defending this Church on the principles of common morality. Probably he came to the conclusion that he could not do it, and therefore adopted the Machiavelian line of argument. We can only say, that, as regards Christ's Church such defences are sure to fail and that Christ's Church needs no such support. An Established Church in Ireland might very consistently need them, but, after all, we have faith that, scheme as wise or foolish men may, the justice of God will prove stronger than the cunning of men, and that, as of old, those who handle the devil's weapons will, by-and-bye, be shot with their own bullets. Good men, such as the Archbishop, who are not accustomed to handle such weapons, are the most likely to be first injured by them.

"The Future of Congregationalism." Such is the title of an article in last week's *Spectator*. The writer takes advantage of Dr. Vaughan's assumed recommendation of a Congregational Court of High Commission which should "try" all candidates for the pastorates of Congregational churches, and eject them if in its wisdom and tolerance, or ignorance and bigotry, it should see fit, to descant on what it says is the growing disgust of enlightened Congregationalists with the distinctive features of their system of church government. English Nonconformists, he says, are beginning to feel a weariness of their own organisation. They are warily suggesting ideas which are likely to involve changes in the very principles of their system. There is a reaction against democracy, and a growing impatience of the mode of election to the ministry. Men of education "fret" and "worry," and are "disgusted" with things as they are. Many of the ablest ministers share these sentiments, and feel that they are oppressed with a "terrible weight." There is, therefore, an idea of "limiting the power of congregations," and a leaning towards Presbyterianism. The "order" would like to be "raised." In a certain part of the United States there is a congregational conclave who exercise a veto on the electoral rights of churches; and "Dr. Vaughan strongly advises the Independents to adopt the American scheme." The *Spectator* is right in styling the "movement," if it exists anywhere excepting in its own brain, as a "remarkable one," and it is wise before the fact in doubting if it is "a wise change." Its doubts do not however, arise from sympathy, as the following extract will show:—

> In the Nonconformist churches the instrument is the ignorant majority, and consequently the effort is to limit their power. The extent of the grievance in the Established Church our readers know well, its extent in the Dissenting churches may be imagined from the extent of the sacrifice it is proposed to make, a sacrifice far greater than one of form. The life principle of Congregationalism as a form of church government is, we take it, this,—that a man is qualified for the ministry by a call from the Holy Spirit, and to the pastorate by a call from the congregation. Of course in practice there are reserves and compromises; as in more secular theories: a man who stutters is not ordained, be his call never so visible, and a congregation of paupers could not appoint a pastor. Still the principle, the great idea without which no church in any creed ever kept sweet, is as we have stated it, and this it is proposed to resign. The call of the Spirit is still to be indispensable, but the Spirit is only to be allowed to call those who speak grammar; the congregation is still to be absolute, if the federal body happens to think its absolutism well exercised. The ministry is to be made a profession by churches which seceded because they would not consent that it should be anything so human. Even if these ideas are current only among the leading minds of each denomination, this is a very great change, and one which well deserves more than a formal record.

The *Spectator* is also quite right in another sentiment—viz., in its appreciation of the results which would follow from such a policy, supposing it could be adopted, which it ought to know is impossible. It says that if such a conclave had been in existence in the past, "half the greatest Nonconformist ministers would have been rejected"; that it would result in the formation of a mere ecclesiastical caste, that tests would be proposed that would crush the vitality out of churches, and harden and petrify them till they became immovable; that the ministry would cease to be free; and that churches might begin to think they could do without ministers altogether. One argument is forgotten in the natural question—who and what are ministers, that they should absolutely govern Christ's Church? What proof can they give that they are naturally or supernaturally endowed with superior wisdom? But we need scarcely say that the article of the *Spectator* is written in the most utter ignorance of the state of feeling amongst Congregational Nonconformists, whether "Independent" or "Baptist"; that Dr. Vaughan—a foremost champion of pure Congregationalism—cannot even be supposed to be a Presbyterian either in *esse* or in *posse*, and that such a good historian is of all men least likely to recommend, in the nineteenth century, a copy of Cromwell's Court of Triers. It may be very well for a random journalist to make such a subject an occasion for ridiculing Nonconformist Churches; but it would be better if it were to get knowledge before writing. There may, however, possibly be some mole amongst Nonconformists seeking to make a mountain, and failing in the endeavour, and therefore coming to the conclusion that, if he had the formal support of what he may consider to be his "order," he might succeed. But only moles are likely to agree with him. Dissatisfaction with *position* arises from a self-esteem out of all proportion to ability and desert. We know of no good and true man in the Nonconformist ministry who is dissatisfied, who wishes for the power of a commissioner, or who desires to be recognised as belonging to an "order." When men begin to lust after such things it is a sign that they are certainly not in their proper place.

Last week Lord Carrington laid the foundation-stone of a Wesleyan chapel at High Wycombe. Lord Carrington is a Churchman, and Dr. Osborn, ex-President of the Conference, and witness against Dissenters before the Lords' Committee on Church-rates, who was present, seems to have considered this to have been an excellent occasion for protesting the friendship of Wesleyans for the Established Church. His speech was of the character of his evidence. Lord Carrington made some allusions to religious liberty; and Dr. Osborn immediately claimed for "themselves" the credit of bringing it about. He said, "Religious liberty was attained by the sufferings of religious people, and it was because Dissenters endured fines and imprisonment rather than give up their principles, that the Legislature gave them the protection and liberty which they had a right to from the beginning, but of which wicked men had deprived them." Will anyone tell us of a Conference Wesleyan who has endured "fines and imprisonment" for religious liberty? Dr. Osborn proceeded to say that Wesleyans were not hostile to the Church as established by law; that they "did not consider a State-Church unlawful, or that the system of preferment was wrong, or that the system of the Church as a whole was disorderly or defective." They "abided by the foundation on which the Established Church was built." He justified continued separation only because their position was made for them, and they could not surrender it at the call even of those "whom they most respected." Dr. Osborn, in his speech, writes the Wesleyans down as wilful schismatics—a position which ought to be either better justified or entirely removed.

We learn that the secretaries of the Baptist Missionary Society have declined, under present circumstances, to receive an increase of their salaries. As gentlemen they could hardly, perhaps, do otherwise; but their present position can scarcely receive the approval of the Baptist Churches of England. It is to be deeply regretted that such a matter was ever thrust into print. Common decency should have kept it out. Finding it there, and as a result much talked about, we judged it right to express our opinion on the matter—which otherwise we should have felt it to be more than impertinent to notice.

THE LIBERATION SOCIETY.

On Wednesday last the South Wales Committee of the Liberation Society met at Cardiff to prepare for the operations of another season. There was a good attendance of members from various parts of South Wales, and Mr. Carvell Williams also came down from London to meet the committee. Several additions were made to the committee, and, with a view to improved organisation, it was agreed that steps should be taken for holding county conferences between the present time and next summer. It was also resolved that, for electoral and other purposes, it was desirable that additional agency should be provided for Wales, and steps were taken to provide for the issue of a series of publications in the Welsh language. This, with other business, occupied the attention of the committee for some hours, and it was arranged that there should be another sitting in January, at Pontypool, where the first of the proposed county conferences will be held. In the afternoon Mr. Carvell Williams met the Cardiff subscribers at tea, and delivered an address on the society's future cours of proceedings. In the evening there was a large and animated meeting held in Bethany Chapel. It was presided over by the Rev. J. Waite; and the Rev. Chas. Short, the Rev. Dr. Rees, of Swansea, the Rev. Messrs. Evans, Davies (of Cardiff), Griffiths, and Thomas took part in the proceedings, which included the appointment of a new local committee. On the preceding Monday evening a public meeting was held in Castle-street Chapel, Swansea. Mr. Ellery acted as chairman; and the Rev. Messrs. Short, Rees, and Griffiths, Dr. Evan Davies, and others, spoke. Mr. Carvell Williams attended as a deputation, and in his speech commented on the recent votes of Welsh representatives in Parliament, and also on the results of the Welsh elections.

The annual meeting of the Denbigh branch of the society was held in the Assembly Rooms on the 10th; Mr. Thos. Gee in the chair. Mr. Thos. Gee stated the objects of the society, and the Rev. B. Williams addressed the meeting in Welsh, pointing out the good which it sought to accomplish; and the Rev. Mr. Parry, Cefnmawr, who also spoke in Welsh, showed the abuses and anomalies accompanying the Church Establishment; and Mr. Kearley addressed the meeting as a deputation from the society. This meeting was remarkable for the speech delivered by Humphrey Sandwith, Esq., C.B., Llanrhaiadr Hall, a Churchman, and late Chief Secretary of the Colony of Mauritius. Mr. Sandwith said:—

> Mr. Chairman, Ladies and Gentlemen,—I must first tell you not to be alarmed. The hour is already very late, and I came here, upon my honour, wholly unprepared to make a speech, nor do I intend to make one. When a reverend gentleman here present requested me to come and take part in these proceedings—the proceedings of the Liberation Society—I was in utter ignorance of the meaning of the Liberation Society. At first, I had some idea that it was connected with the liberation of the negroes in America; but we know that that is an accomplished fact. (Applause.) However, I inquired, and amongst others of some Church friends of mine, what was the meaning of it? I was told that I should find a meeting of Dissenters assembled to abuse and vilify the Church. Next, I came to my friend Mr. Gee, if he will allow me to call him so, and he gave me a very correct idea of it, and I came here expecting to find an assembly for the most part, if not entirely, composed of Dissenters. Now, I announce myself a Churchman. I was bred and born a Churchman; I have not seen any reason hitherto for leaving her; and I am sure you will all sympathise with me when I say I am attached to the principles of the Established Church. (Applause.) But, gentlemen, although attached to the doctrines and principles of the Established Church I am utterly opposed to state protection. (Great applause.) I am told by many—by most of my co-religionists—that the Church requires the protection of the State, and what I answer is:—are the Methodists, the Nonconformists of all kinds, flourishing throughout the land, and not only flourishing and converting the miserable English population to Christianity in our own country but also sending missions to the

heathen abroad—are all these flourishing while our Church is so miserable that she requires to be propped and supported by State pay and State preferments? (Great applause.) If our Church is so bad that it requires to be so propped up by State pay I should be ashamed of it. Take away that support, and if that is required, let it fall! (Applause.) But my belief is that it requires nothing of the kind. Instead of supporting, the State puts manacles upon it, in the manner which has been so ably demonstrated by the preceding speakers. Remove those manacles, and you would see the Church worthy in truth of being called the Church of England. (Applause.) I announced myself as a member of the Established Church, and I have always considered myself so when in England, but in coming into Wales I see around me by far the majority of my fellow citizens belonging to other denominations. I find myself and my fellow Churchmen in a miserable minority, and upon my word I have taken to think that I am a Dissenter. (Laughter and applause.) I have lived the greater part of my life abroad, and latterly I have had the administration of one of our colonies. Now, it is often useful for us inhabitants of the old country to look abroad, and see how those vigorous offsprings of the parent stock are getting on. Do we there find State patronage of religion? Nothing of the kind, and in all our colonies religion is vigorous, increasing, and active in every respect. (Applause.) And what is more, when you go there amongst the ministers of the Church of England you do not find that offensive patronage, that offensive manner towards Nonconformists which is met with at home. In the Australian packet, crossing the ocean, I met with a distinguished Nonconformist minister—the Rev. Mr. Binney—who had been out to Australia to see how his sons were getting on, and he expressed his astonishment, not only at the religious freedom he found there, but the local dignitaries of the Church had come forth with the right hand of fellowship, and asked him to occupy their pulpits. (Applause.) What a fact was that! (Applause.) I promised not to make a speech, but I am afraid I am breaking my promise. (Applause.) I would simply add that this question—to some a religious movement—is in my opinion much more a political one, and as a political one I would have you view it. I am of opinion that you must look to other means than mere agitation on the Church question. What we want is a large extension of the suffrage. (Great applause.) It is only by a large extension of the suffrage — and here you have the same thing in the colonies—it is only by an appeal to the people at large that you can get this monstrous mediæval grievance swept away. (Applause.) And I hope to see the Church rescued from its thrall, and not only the Church freed from the State, but primogeniture, entail, and the whole burden of our grievances removed. (Great applause.)

Cordial votes of thanks were afterwards passed to the deputation, and to the chairman for his able conduct in the chair, and the proceedings terminated.

WAKEFIELD.—A public meeting of the society was held at Wakefield, on Tuesday last, the Rev. Dr. Bewglass occupied the chair. The meeting was addressed by the Rev. G. Chesson (Methodist Free Church), the Rev. W. Best, of Leeds; the Rev. Goodwyn Barmby (Unitarian); and the Rev. J. S. Eastmead; and resolutions passed in accordance with the objects of the society. The Rev. Arthur Mursell, of Manchester, had engaged to attend, but was prevented by illness. The meeting was a very animated one, and the best that has been held in Wakefield for many years. The proceedings are largely reported in the local papers.

BARNSLEY.—A meeting was held at Barnsley on Wednesday evening last. It was numerously attended, and the proceedings enthusiastically participated in. The chair was taken by Mr. John Shaw, who was supported by a large number of the Nonconformist ministers of the neighbourhood. After an address from the chairman, and report from Mr. Eugene Wood, the secretary, the meeting was addressed by Mr. John Andrew, of Leeds, the Rev. W. Best, and the Rev. H. Hirst. A new local committee was elected.

THE REPRESENTATION OF WALES.

At a meeting of the Liberation Society, held at Swansea on the 16th October, Mr. Carvell Williams spoke at length on the subject of the representation of the Principality, as affected by the recent general election. He said that at a conference held at Swansea three years ago, he had called attention to the fact, that, while on the Census Sunday of 1851 seventy-nine per cent. of those who were present at the most numerously attended services were Nonconformists, and but twenty-one per cent. Episcopalians. There was not one Welsh Nonconformist in Parliament; while several of the Liberal members returned by Wales voted so badly on ecclesiastical questions, that English voluntaries would be better off if Wales did not return any members. Since that time there had not been many divisions which served as tests to ascertain the improvement that had taken place. Those which had taken place on the Oxford University Tests Bill were, however, much better than the divisions on the amendments of Mr. Heywood in the University Reform Bill. Mr. Heywood was supported by but eight, six, and seven, Welsh votes, and in one instance by one Welsh vote only, whereas the second reading of Mr. Dodson's bill in 1864 was supported by thirteen votes, the motion for going into committee by the same vote, and the third reading by twelve votes, and last year there were fourteen votes for the second reading. That was an improvement, no doubt, but ought they to be satisfied with fourteen votes, out of the thirty-two members who were returned for a country in which Nonconformists so greatly preponderated? At the recent election the Liberal gain had been estimated at twenty-five seats, which would count as fifty votes in a division. Of that gain he believed that twenty seats, or fifty votes, could be credited to the Church-rate abolitionists; there being 360 members in the new Parliament pledged to total abolition, against 340 in the last Parliament. He also believed that there had been a proportionate gain in respect to the question of University Tests abolition. And what had Wales contributed towards this result? England and Scotland had sent forty Protestant Dissenting members to the new Parliament, and Ireland forty Roman Catholic members; but Wales had not yet a single Nonconformist. Two Liberal seats, however, had been gained in Wales, viz., at Carnarvon and Cardiganshire, and the gain previously secured in the Montgomeryshire boroughs had been maintained. If among their gains the return of Henry Richard could have been included, they would have had reason to rejoice at the issue of the elections; but, unfortunately, it was not until it was too late that it was found that had he started as a candidate he would have been triumphantly returned. As it was, Sir Thomas Lloyd was the new member, and as he had lately stated in one of the newspapers that he felt grateful to the Conservatives for their support, and that they might rest satisfied that he would never give a vote hostile to the Establishment, he (Mr. Williams) would recommend his Nonconformist constituents to look sharp after the honourable baronet. There had been a gallant attempt to improve the representation of Merionethshire, and he hoped that at the next election not only that county, but Denbighshire, Pembrokeshire, and Monmouthshire, would be the scenes of electoral struggles in which Nonconformists would take a conspicuous part. It was in the counties that their work had chiefly to be done; for while in the Welsh boroughs the Liberals held fourteen seats, and the Conservatives but four, the counties were represented by eleven Conservatives, and but three Liberals. Without attempting at that time to suggest the remedial measures which might be adopted, such as greater attention to the registration, and the formation of freehold land societies, he ventured to urge that Nonconformists should engage in this electoral work of the future with a definite aim, and that that aim should be, first, the return of men belonging to themselves, and next the return of Liberals who, without being Dissenters, would fairly and faithfully represent their views and wishes. They ought not to rest satisfied with Liberal candidates of the stamp of the young lordling who was now canvassing the borough of Brecon, and who, though he aspired to succeed a member who had been a steady supporter of the Church-rate Bill, refused to pledge himself to vote for it until he found that it was absolutely essential to his election. He hoped also that Nonconformists would combine for their own protection and against the oppressive acts of landlordism, and would take the advice which Mr. Bright had lately given to the farmers of England in respect to the game laws. They ought not to refrain from acting in accordance with the convictions of their consciences lest they should lose pieces of land for their chapels and schools, but should act on the assumption that they were able, if invited, to defy the power of Welsh landlordism, and to emancipate themselves from the fetters with which they had too long allowed themselves to be bound. The speaker proceeded to refer to facts which, he thought, should compel them to devote themselves with increased vigour and self-devotedness to the work of liberating religion from State patronage and control.

DR. PARKER'S LECTURES.

THE AGGRESSIVE POLICY OF NONCONFORMISTS.

Dr. Parker, as we have already stated, delivered a lecture on this subject at the Free Trade Hall, Manchester, on Wednesday week. At the outset he contended that Nonconformists, though differing among themselves, were quite reasonable in rejecting the Church of England, where there was the name of union without the reality.

One clergyman's idea of the Prayer-book is laughed at by another. One clergyman believes in ribbons, and alb, and stoles: another in uncovered feet and shaven crowns, and bodily mortification. Some clergymen maintain the literal inspiration of the sacred volume, and others, headed by a bishop, find in that volume myths and legends, fables and lies. Yet this is the Church that is indignant at the divisions of Nonconformity, and that pursues its untroubled ecclesiastical dream on the pillow of an Act of Parliament! (Applause.)

But they cared not to avail themselves of this retort. In giving reasons for a Nonconformist aggressive policy he had to charge many of the clergy of the Establishment—he did not say all—with the most grievous offences against morality, honesty, and the first principles of justice. He then read the 40th Canon against "the detestable sin of simony," and quoted a number of advertisements respecting the sale of advowsons or next presentations. One of them, from the *Manchester Examiner* and *Times* of October 11th, was as follows:—"Lot 1, comprising the advowson and the next presentation to the vicarage of St. Peter-cum-Normanton, Derby, the estimated annual income from which is about 300*l.*, and the age of the present vicar forty-two years. The vicarage house is a newly-built and commodious residence, very pleasantly situated, and the living will be found in many respects a most desirable investment." But it was said that these evils did not affect the doctrines of the Church of England:—

Then I say the doctrines ought to affect the evils. (Loud cheers.) The Church's doctrines must be contaminated, for out of a vessel so full of poison it is impossible to draw pure water. (Applause.) Successors of the Apostles! Give them excellent glebes, commodious parsonages, plenty of game, and few parishioners, and they will snub the Dissenters as low, mean men. (Laughter and cheers.) Mr. Chairman and gentlemen, it is required what we, as Dissenters, have to do with this simony? I answer much, every way. Every man should be jealous of public morality. We have a mission against all perjurers, felons, and liars, whether clerical or lay. If a clergyman has taken an oath, and then deliberately violates it, I tell him that it is quite possible he may have an apostolic ancestry, but that he is a lineal descendant, not of Simon Peter, but of Judas Iscariot. (Loud applause.) What have we as Dissenters to do with this simony? As Dissenters we have much to do with clerical perjurers. Let an oath be regarded as a jest; let false swearing be sanctified; let the most execrable hypocrisy be grafted into the apostolic line; and you sap the foundations of national morality, and provoke the hottest vengeance of God! (Applause.) Now, as Christian believers, we have much to do with such clergymen. I will tell you why. What guarantee have we that men who have committed perjury will preach sound doctrine? And what wonder is it, if men who found their way to the pulpit as felons should disgrace it as heretics? (Hear, hear.) If we cannot cure these things, we can at least expose them as abominations; we can protest where we cannot reform; if we cannot eradicate the sin, we can at least publish the shame.

He had also to charge some of the clergy with dishonesty associated with the most pernicious selfishness and the most tyrannical oppression. He cited the cases of Dr. Copleston, who received as Dean of St. Paul's 40*l.* per week, and gave 4*l.* 14*s.* 6*d.* per week to his substitutes, and the Dean and Chapter of Carlisle, who received 1,000*l.* in tithes from Hesket, and paid a curate a shilling a day to perform the duties there. The same body elsewhere received 1,000*l.* a year from tithes, and 1,000*l.* a-year from Church lands, and gave the working ministers 50*l.* per annum. These were some of the men who complain of the insufficiency of voluntaryism—(cheers)—and verily, if the people were not more liberal than the priests, voluntaryism would be a short way to a beggar's bed or a pauper's grave. (Loud cheers.) Such men, while buying and selling the Church at the counter of the devil, could not be faithful to the sovereignty of Christ. He thought, then, it was politic to waken up the public mind to create a sound sentiment on these questions. Another reason for adopting an aggressive policy was the injustice which Nonconformists received at the hands of the clergy:—

The Venerable Archdeacon Daubeny says of the Dissenting pastors,

> These ministers are not the ambassadors of Christ; they have never been sent by him.

There is a fine feeling of cordiality there. (Laughter.) He was only an archdeacon. What that is I can hardly tell; but I agree with a writer in the *Spectator* of last week, who says that if those venerable gentlemen would only do a little work, it would be much better for themselves and for the Church. ("Hear, hear," and laughter.) The Right Rev. Dr. Gray, Lord Bishop of Bristol, says:—

> The Dissenting preachers cannot have any pretence to a particular inspiration of the Holy Ghost, for they depart from the directions of Christ. They run though they are not sent, and act in opposition to the example and precepts of the Apostles.

Gentlemen, is that a fine feeling of cordiality? ("Hear," and cheers.) Does the Right Rev. Father in God mean what he says? If he does, then where is the cordiality? The Rev. Isaac Taylor, M.A., says:—

> The Dissenters are already dangerously numerous and powerful.

(Laughter.) There is a tone of horror about that, I think, rather than a tone of cordiality. And again:—

> We must expect that the Dissenters will become continually more dangerous in their hostility, and more powerful in their political attitude.

Again:—

> But from a revised Liturgy another result may fairly be anticipated, which will be a most deadly blow to the prosperity of the Dissenters.

There is a fine feeling of cordiality there. Archdeacon Sandford says:—

> Dissent furnishes a rallying point for the disaffected and the self-willed in all our parishes. . . . It has wrought, and is working, vast and extensive evil, and imperilling to a fearful extent—what? the faith, the loyalty, and the moral and religious life of our people.

(Hear.) Is that a fine feeling of cordiality? Does the Archdeacon mean it, or does he not? If he does mean it, I should be glad to know where the cordiality is. But there is a possibility of making the temperature of this supposed cordiality considerably higher. The Rev. J. W. Brooks, vicar of Clarebro', Retford, in a work which professes to set forth "the elements of prophetical interpretation," says:—

> The character of Dissent is, alas! within these few years become fearfully identified in its political actings with the Papal beast on the one hand, and with the liberal infidel beast on the other; and if the Scriptural view which is now about to be brought forward should be the means of startling some and leading them to get up from the tents of those wicked men, and touch nothing of theirs lest they be consumed in all their sins, I shall have reason to be thankful.

Is that your fine feeling of cordiality? It is all very well for you as Nonconformists to roll your hands together, and say, "We should be at peace with one another," but you hear the words of some of the leaders of ecclesiastical sentiment, and I leave you to judge what they mean. Again, the Rev. J. C. Ryle, a writer of tracts, said to the Church of England Young Men's Society,

> Beware, I beseech you, of that tribe of men who would fain persuade you to leave the Church of England and separate from her communion. I say, solemnly and affectionately, of all such men I warn you to beware. Listen not to them. Have no friendship with them. Turn from them. Pass away.

A remarkably fine feeling of cordiality there! (Laughter.) "Listen not to them!" Is that the watchword of truth? Is that the watchword of freedom? I say, on the contrary, that we have been unjustly treated because we have not been listened to. (Cheers.) If we had been listened to, our grievances might not have been so many, or so aggravated, and I thank those noble and excellent clergymen who are willing to listen to what we wish to say, either in exposition of our principles or in defence of our posi-

The Roman Catholics have put it before the Church Establishment question, rightly judging, perhaps, that it was the easier of the two for statesmen to solve. They have demanded a Catholic University, and they have formally, and with Papal sanction, condemned the mixed system. They are now promised the substance of their first request, and the Protestant Archbishop of Dublin has come forward to support their demand for denominational education.

It is natural that an Irish Archbishop should desire to save the Irish Church, and very natural that a new Irish Archbishop should study public questions afresh, and endeavour to suggest new modes of their solution. Archbishop Trench has suggested the most likely means of staving off the whole difficulty. Give the Roman Catholics, he says in effect, a denominational system of education; let them, that is to say, teach full-blown Irish Romanism at the expense of the State to all their children, so that their Church shall be practically endowed with some quarter of a million sterling per annum, and they will consent to ignore the Irish Church question. They will then have what they expect to secure from disendowment—viz., a fund for religious education. They will be bribed into acquiescence with things as they are.

The defences of the Irish Establishment as such are no stronger as built afresh by the new Archbishop than they have ever been. It is rather a significant symptom against it that the question is not included in the Fenian programme. We may, indeed, congratulate ourselves on this fact, for had the reverse been the case the Anti-State Church party would, for many years, have been identified with the Fenian party. How is it that the Archbishop does not see that such men as those who have taken part in this mad movement, are the last men to entertain right feelings concerning religion and justice? And the Archbishop considers this as a proof that the great body of Irishmen do not regard the Establishment with dislike. Does he therefore mean to intimate that the great body of Irishmen are Fenians? And how is it this was made a testing question at the elections? If, again, the great English people "are not prepared to resign the hope that the Reformation will yet be accepted by the Irish people," the "great English people" must be very Quixotic, if after the experience of three centuries to the contrary, they imagine that it will be accepted through the medium of a State Church. Lastly, says the Archbishop, the Church of Ireland is the Established Church, because "the State believes it to be the true Church," and "the State has a conscience just as really as an individual has a conscience." How, then, does it happen that it has endowed Maynooth, and established Presbyterianism in Scotland? The Archbishop is, as everybody knows, a good grammarian and lexicographer, but a bad logician. We regret to see him prostituting his undoubtedly great talents and fine feelings to propping up the greatest incarnation of wickedness and injustice in Europe. It is a great pity that he did not think of defending this Church on the principles of common morality. Probably he came to the conclusion that he could not do it, and therefore adopted the Machiavelian line of argument. We can only say, that, as regards Christ's Church such defences are sure to fail and that Christ's Church needs no such support. An Established Church in Ireland might very consistently need them, but, after all, we have faith that, scheme as wise or foolish men may, the justice of God will prove stronger than the cunning of men, and that, as of old, those who handle the devil's weapons will, by-and-bye, be shot with their own bullets. Good men, such as the Archbishop, who are not accustomed to handle such weapons, are the most likely to be first injured by them.

"The Future of Congregationalism." Such is the title of an article in last week's *Spectator*. The writer takes advantage of Dr. Vaughan's assumed recommendation of a Congregational Court of High Commission which should "try" all candidates for the pastorates of Congregational churches, and eject them if in its wisdom and tolerance, or ignorance and bigotry, it should see fit, to descant on what it says is the growing disgust of enlightened Congregationalists with the distinctive features of their system of church government. English Nonconformists, he says, are beginning to feel a weariness of their own organisation. They are warily suggesting ideas which are likely to involve changes in the very principles of their system. There is a reaction against democracy, and a growing impatience of the mode of election to the ministry. Men of education "fret" and "worry," and are "disgusted" with things as they are. Many of the ablest ministers share these sentiments, and feel that they are oppressed with a "terrible weight." There is, therefore, an idea of "limiting the power of congregations," and a leaning towards Presbyterianism. The "order" would like to be "raised." In a certain part of the United States there is a congregational conclave who exercise a veto on the electoral rights of churches; and "Dr. Vaughan strongly advises the Independents to adopt the American scheme." The *Spectator* is right in styling the "movement," if it exists anywhere excepting in its own brain, as a "remarkable one," and it is wise before the fact in doubting if it is "a wise change." Its doubts do not however, arise from sympathy, as the following extract will show:—

> In the Nonconformist churches the instrument is the ignorant majority, and consequently the effort is to limit their power. The extent of the grievance in the Established Church our readers know well, its extent in the Dissenting churches may be imagined from the extent of the sacrifice it is proposed to make, a sacrifice far greater than one of form. The life principle of Congregationalism as a form of church government is, we take it, this,—that a man is qualified for the ministry by a call from the Holy Spirit, and to the pastorate by a call from the congregation. Of course in practice there are reserves and compromises; as in more secular theories: a man who stutters is not ordained, be his call never so visible, and a congregation of paupers could not appoint a pastor. Still the principle, the great idea without which no church in any creed ever kept sweet, is as we have stated it, and this it is proposed to resign. The call of the Spirit is still to be indispensable, but the Spirit is only to be allowed to call those who speak grammar; the congregation is still to be absolute, if the federal body happens to think its absolutism well exercised. The ministry is to be made a profession by churches which seceded because they would not consent that it should be anything so human. Even if these ideas are current only among the leading minds of each denomination, this is a very great change, and one which well deserves more than a formal record.

The *Spectator* is also quite right in another sentiment—viz., in its appreciation of the results which would follow from such a policy, supposing it could be adopted, which it ought to know is impossible. It says that if such a conclave had been in existence in the past, "half the greatest Nonconformist ministers would have been rejected"; that it would result in the formation of a mere ecclesiastical caste, that tests would be proposed that would crush the vitality out of churches, and harden and petrify them till they became immovable; that the ministry would cease to be free; and that churches might begin to think they could do without ministers altogether. One argument is forgotten in the natural question—who and what are ministers, that they should absolutely govern Christ's Church? What proof can they give that they are naturally or supernaturally endowed with superior wisdom? But we need scarcely say that the article of the *Spectator* is written in the most utter ignorance of the state of feeling amongst Congregational Nonconformists, whether "Independent" or "Baptist"; that Dr. Vaughan—a foremost champion of pure Congregationalism—cannot even be supposed to be a Presbyterian either in *esse* or in *posse*, and that such a good historian is of all men least likely to recommend, in the nineteenth century, a copy of Cromwell's Court of Triers. It may be very well for a random journalist to make such a subject an occasion for ridiculing Nonconformist Churches; but it would be better if it were to get knowledge before writing. There may, however, possibly be some mole amongst Nonconformists seeking to make a mountain, and failing in the endeavour, and therefore coming to the conclusion that, if he had the formal support of what he may consider to be his "order," he might succeed. But only moles are likely to agree with him. Dissatisfaction with *position* arises from a self-esteem out of all proportion to ability and desert. We know of no good and true man in the Nonconformist ministry who is dissatisfied, who wishes for the power of a commissioner, or who desires to be recognised as belonging to an "order." When men begin to lust after such things it is a sign that they are certainly not in their proper place.

Last week Lord Carrington laid the foundation-stone of a Wesleyan chapel at High Wycombe. Lord Carrington is a Churchman, and Dr. Osborn, ex-President of the Conference, and witness against Dissenters before the Lords' Committee on Church-rates, who was present, seems to have considered this to have been an excellent occasion for protesting the friendship of Wesleyans for the Established Church. His speech was of the character of his evidence. Lord Carrington made some allusions to religious liberty; and Dr. Osborn immediately claimed for "themselves" the credit of bringing it about. He said, "Religious liberty was attained by the sufferings of religious people, and it was because Dissenters endured fines and imprisonment rather than give up their principles, that the Legislature gave them the protection and liberty which they had a right to from the beginning, but of which wicked men had deprived them." Will anyone tell us of a Conference Wesleyan who has endured "fines and imprisonment" for religious liberty? Dr. Osborn proceeded to say that Wesleyans were not hostile to the Church as established by law; that they "did not consider a State-Church unlawful, or that the system of preferment was wrong, or that the system of the Church as a whole was disorderly or defective." They "abided by the foundation on which the Established Church was built." He justified continued separation only because their position was made for them, and they could not surrender it at the call even of those "whom they most respected." Dr. Osborn, in his speech, writes the Wesleyans down as wilful schismatics—a position which ought to be either better justified or entirely removed.

We learn that the secretaries of the Baptist Missionary Society have declined, under present circumstances, to receive an increase of their salaries. As gentlemen they could hardly, perhaps, do otherwise; but their present position can scarcely receive the approval of the Baptist Churches of England. It is to be deeply regretted that such a matter was ever thrust into print. Common decency should have kept it out. Finding it there, and as a result much talked about, we judged it right to express our opinion on the matter—which otherwise we should have felt it to be more than impertinent to notice.

THE LIBERATION SOCIETY.

On Wednesday last the South Wales Committee of the Liberation Society met at Cardiff to prepare for the operations of another season. There was a good attendance of members from various parts of South Wales, and Mr. Carvell Williams also came down from London to meet the committee. Several additions were made to the committee, and, with a view to improved organisation, it was agreed that steps should be taken for holding county conferences between the present time and next summer. It was also resolved that, for electoral and other purposes, it was desirable that additional agency should be provided for Wales, and steps were taken to provide for the issue of a series of publications in the Welsh language. This, with other business, occupied the attention of the committee for some hours, and it was arranged that there should be another sitting in January, at Pontypool, where the first of the proposed county conferences will be held. In the afternoon Mr. Carvell Williams met the Cardiff subscribers at tea, and delivered an address on the society's future cours of proceedings. In the evening there was a large and animated meeting held in Bethany Chapel. It was presided over by the Rev. J. Waite; and the Rev. Chas. Short, the Rev. Dr. Rees, of Swansea, the Rev. Messrs. Evans, Davies (of Cardiff), Griffiths, and Thomas took part in the proceedings, which included the appointment of a new local committee. On the preceding Monday evening a public meeting was held in Castle-street Chapel, Swansea. Mr. Ellery acted as chairman; and the Rev. Messrs. Short, Rees, and Griffiths, Dr Evan Davies, and others, spoke. Mr. Carvell Williams attended as a deputation, and in his speech commented on the recent votes of Welsh representatives in Parliament, and also on the results of the Welsh elections.

The annual meeting of the Denbigh branch of the society was held in the Assembly Rooms on the 10th; Mr. Thos. Gee in the chair. Mr. Thos. Gee stated the objects of the society, and the Rev. B. Williams addressed the meeting in Welsh, pointing out the good which it sought to accomplish; and the Rev. Mr. Parry, Cefnmawr, who also spoke in Welsh, showed the abuses and anomalies accompanying the Church Establishment; and Mr. Kearley addressed the meeting as a deputation from the society. This meeting was remarkable for the speech delivered by Humphrey Sandwith, Esq, C.B., Llanrhaiadr Hall, a Churchman, and late Chief Secretary of the Colony of Mauritius. Mr. Sandwith said:—

> Mr. Chairman, Ladies and Gentlemen,—I must first tell you not to be alarmed. The hour is already very late, and I came here, upon my honour, wholly unprepared to make a speech, nor do I intend to make one. When a reverend gentleman here present requested me to come and take part in these proceedings—the proceedings of the Liberation Society—I was in utter ignorance of the meaning of the Liberation Society. At first, I had some idea that it was connected with the liberation of the negroes in America; but we know that that is an accomplished fact. (Applause.) However, I inquired, and amongst others of some Church friends of mine, what was the meaning of it? I was told that I should find a meeting of Dissenters assembled to abuse and vilify the Church. Next, I came to my friend Mr. Gee, if he will allow me to call him so, and he gave me a very correct idea of it, and I came here expecting to find an assembly for the most part, if not entirely, composed of Dissenters. Now, I announce myself a Churchman. I was bred and born a Churchman; I have not seen any reason hitherto for leaving her; and I am sure you will all sympathise with me when I say I am attached to the principles of the Established Church. (Applause.) But, gentlemen, although attached to the doctrines and principles of the Established Church I am utterly opposed to state protection. (Great applause.) I am told by many—by most of my co-religionists—that the Church requires the protection of the State, and what I answer is:—are the Methodists, the Nonconformists of all kinds, flourishing throughout the land, and not only flourishing and converting the miserable English population to Christianity in our own country but also sending missions to the

heathen abroad—are all these flourishing while our Church is so miserable that she requires to be propped and supported by State pay and State preferments? (Great applause.) If our Church is so bad that it requires to be so propped up by State pay I should be ashamed of it. Take away that support, and if that is required, let it fall! (Applause.) But my belief is that it requires nothing of the kind. Instead of supporting, the State puts manacles upon it, in the manner which has been so ably demonstrated by the preceding speakers. Remove those manacles, and you would see the Church worthy in truth of being called the Church of England. (Applause.) I announced myself as a member of the Established Church, and I have always considered myself so when in England, but in coming into Wales I see around me by far the majority of my fellow citizens belonging to other denominations. I find myself and my fellow Churchmen in a miserable minority, and upon my word I have taken to think that I am a Dissenter. (Laughter and applause.) I have lived the greater part of my life abroad, and latterly I have had the administration of one of our colonies. Now, it is often useful for us inhabitants of the old country to look abroad, and see how those vigorous offsprings of the parent stock are getting on. Do we there find State patronage of religion? Nothing of the kind, and in all our colonies religion is vigorous, increasing, and active in every respect. (Applause.) And what is more, when you go there amongst the ministers of the Church of England you do not find that offensive patronage, that offensive manner towards Nonconformists which is met with at home. In the Australian packet, crossing the ocean, I met with a distinguished Nonconformist minister—the Rev. Mr. Binney—who had been out to Australia to see how his sons were getting on, and he expressed his astonishment, not only at the religious freedom he found there, but the local dignitaries of the Church had come forth with the right hand of fellowship, and asked him to occupy their pulpits. (Applause.) What a fact was that! (Applause.) I promised not to make a speech, but I am afraid I am breaking my promise. (Applause.) I would simply add that this question—to some a religious movement—is in my opinion much more a political one, and as a political one I would have you view it. I am of opinion that you must look to other means than mere agitation on the Church question. What we want is a large extension of the suffrage. (Great applause.) It is only by a large extension of the suffrage — and here you have the same thing in the colonies—it is only by an appeal to the people at large that you can get this monstrous mediæval grievance swept away. (Applause.) And I hope to see the Church rescued from its thrall, and not only the Church freed from the State, but primogeniture, entail, and the whole burden of our grievances removed. (Great applause.)

Cordial votes of thanks were afterwards passed to the deputation, and to the chairman for his able conduct in the chair, and the proceedings terminated.

WAKEFIELD.—A public meeting of the society was held at Wakefield, on Tuesday last, the Rev. Dr. Bewglass occupied the chair. The meeting was addressed by the Rev. G. Chesson (Methodist Free Church), the Rev. W. Best, of Leeds; the Rev. Goodwyn Barmby (Unitarian); and the Rev. J. S. Eastmead; and resolutions passed in accordance with the objects of the society. The Rev. Arthur Mursell, of Manchester, had engaged to attend, but was prevented by illness. The meeting was a very animated one, and the best that has been held in Wakefield for many years. The proceedings are largely reported in the local papers.

BARNSLEY.—A meeting was held at Barnsley on Wednesday evening last. It was numerously attended, and the proceedings enthusiastically participated in. The chair was taken by Mr. John Shaw, who was supported by a large number of the Nonconformist ministers of the neighbourhood. After an address from the chairman, and report from Mr. Eugene Wood, the secretary, the meeting was addressed by Mr. John Andrew, of Leeds, the Rev. W. Best, and the Rev. H. Hirst. A new local committee was elected.

THE REPRESENTATION OF WALES.

At a meeting of the Liberation Society, held at Swansea on the 16th October, Mr. Carvell Williams spoke at length on the subject of the representation of the Principality, as affected by the recent general election. He said that at a conference held at Swansea three years ago, he had called attention to the fact, that, while on the Census Sunday of 1851 seventy-nine per cent. of those who were present at the most numerously attended services were Nonconformists, and but twenty-one per cent. Episcopalians. There was not one Welsh Nonconformist in Parliament; while several of the Liberal members returned by Wales voted so badly on ecclesiastical questions, that English voluntaries would be better off if Wales did not return any members. Since that time there had not been many divisions which served as tests to ascertain the improvement that had taken place. Those which had taken place on the Oxford University Tests Bill were, however, much better than the divisions on the amendments of Mr. Heywood in the University Reform Bill. Mr. Heywood was supported by but eight, six, and seven, Welsh votes, and in one instance by one Welsh vote only, whereas the second reading of Mr. Dodson's bill in 1864 was supported by thirteen votes, the motion for going into committee by the same vote, and the third reading by twelve votes, and last year there were fourteen votes for the second reading. That was an improvement, no doubt, but ought they to be satisfied with fourteen votes, out of the thirty-two members who were returned for a country in which Nonconformists so greatly preponderated? At the recent election the Liberal gain had been estimated at twenty-five seats, which would count as fifty votes in a division. Of that gain he believed that twenty seats, or fifty votes, could be credited to the Church-rate abolitionists; there being 360 members in the new Parliament pledged to total abolition, against 340 in the last Parliament. He also believed that there had been a proportionate gain in respect to the question of University Tests abolition. And what had Wales contributed towards this result? England and Scotland had sent forty Protestant Dissenting members to the new Parliament, and Ireland forty Roman Catholic members; but Wales had not yet a single Nonconformist. Two Liberal seats, however, had been gained in Wales, viz., at Carnarvon and Cardiganshire, and the gain previously secured in the Montgomeryshire boroughs had been maintained. If among their gains the return of Henry Richard could have been included, they would have had reason to rejoice at the issue of the elections; but, unfortunately, it was not until it was too late that it was found that had he started as a candidate he would have been triumphantly returned. As it was, Sir Thomas Lloyd was the new member, and as he had lately stated in one of the newspapers that he felt grateful to the Conservatives for their support, and that they might rest satisfied that he would never give a vote hostile to the Establishment, he (Mr. Williams) would recommend his Nonconformist constituents to look sharp after the honourable baronet. There had been a gallant attempt to improve the representation of Merionethshire, and he hoped that at the next election not only that county, but Denbighshire, Pembrokeshire, and Monmouthshire, would be the scenes of electoral struggles in which Nonconformists would take a conspicuous part. It was in the counties that their work had chiefly to be done; for while in the Welsh boroughs the Liberals held fourteen seats, and the Conservatives but four, the counties were represented by eleven Conservatives, and but three Liberals. Without attempting at that time to suggest the remedial measures which might be adopted, such as greater attention to the registration, and the formation of freehold land societies, he ventured to urge that Nonconformists should engage in this electoral work of the future with a definite aim, and that that aim should be, first, the return of men belonging to themselves, and next the return of Liberals who, without being Dissenters, would fairly and faithfully represent their views and wishes. They ought not to rest satisfied with Liberal candidates of the stamp of the young lordling who was now canvassing the borough of Brecon, and who, though he aspired to succeed a member who had been a steady supporter of the Church-rate Bill, refused to pledge himself to vote for it until he found that it was absolutely essential to his election. He hoped also that Nonconformists would combine for their own protection and against the oppressive acts of landlordism, and would take the advice which Mr. Bright had lately given to the farmers of England in respect to the game laws. They ought not to refrain from acting in accordance with the convictions of their consciences lest they should lose pieces of land for their chapels and schools, but should act on the assumption that they were able, if invited, to defy the power of Welsh landlordism, and to emancipate themselves from the fetters with which they had too long allowed themselves to be bound. The speaker proceeded to refer to facts which, he thought, should compel them to devote themselves with increased vigour and self-devotedness to the work of liberating religion from State patronage and control.

DR. PARKER'S LECTURES.

THE AGGRESSIVE POLICY OF NONCONFORMISTS.

Dr. Parker, as we have already stated, delivered a lecture on this subject at the Free Trade Hall, Manchester, on Wednesday week. At the outset he contended that Nonconformists, though differing among themselves, were quite reasonable in rejecting the Church of England, where there was the name of union without the reality.

One clergyman's idea of the Prayer-book is laughed at by another. One clergyman believes in ribbons, and alb, and stoles: another in uncovered feet and shaven crowns, and bodily mortification. Some clergymen maintain the literal inspiration of the sacred volume, and others, headed by a bishop, find in that volume myths and legends, fables and lies. Yet this is the Church that is indignant at the divisions of Nonconformity, and that pursues its untroubled ecclesiastical dream on the pillow of an Act of Parliament! (Applause.)

But they cared not to avail themselves of this retort. In giving reasons for a Nonconformist aggressive policy he had to charge many of the clergy of the Establishment—he did not say all—with the most grievous offences against morality, honesty, and the first principles of justice. He then read the 40th Canon against "the detestable sin of simony," and quoted a number of advertisements respecting the sale of advowsons or next presentations. One of them, from the *Manchester Examiner* and *Times* of October 11th, was as follows:—"Lot 1, comprising the advowson and the next presentation to the vicarage of St. Peter-cum-Normanton, Derby, the estimated annual income from which is about 300*l.*, and the age of the present vicar forty-two years. The vicarage house is a newly-built and commodious residence, very pleasantly situated, and the living will be found in many respects a most desirable investment." But it was said that these evils did not affect the doctrines of the Church of England:—

Then I say the doctrines ought to affect the evils. (Loud cheers.) The Church's doctrines must be contaminated, for out of a vessel so full of poison it is impossible to draw pure water. (Applause.) Successors of the Apostles! Give them excellent glebes, commodious parsonages, plenty of game, and few parishioners, and they will snub the Dissenters as low, mean men. (Laughter and cheers.) Mr. Chairman and gentlemen, it is required what we, as Dissenters, have to do with this simony? I answer much, every way. Every man should be jealous of public morality. We have a mission against all perjurers, felons, and liars, whether clerical or lay. If a clergyman has taken an oath, and then deliberately violates it, I tell him that it is quite possible he may have an apostolic ancestry, but that he is a lineal descendant, not of Simon Peter, but of Judas Iscariot. (Loud applause.) What have we as Dissenters to do with this simony? As Dissenters we have much to do with clerical perjurers. Let an oath be regarded as a jest; let false swearing be sanctified; let the most execrable hypocrisy be grafted into the apostolic line; and you sap the foundations of national morality, and provoke the hottest vengeance of God! (Applause.) Now, as Christian believers, we have much to do with such clergymen. I will tell you why. What guarantee have we that men who have committed perjury will preach sound doctrine? And what wonder is it, if men who found their way to the pulpit as felons should disgrace it as heretics? (Hear, hear.) If we cannot cure these things, we can at least expose them as abominations; we can protest where we cannot reform; if we cannot eradicate the sin, we can at least publish the shame.

He had also to charge some of the clergy with dishonesty associated with the most pernicious selfishness and the most tyrannical oppression. He cited the cases of Dr. Copleston, who received as Dean of St. Paul's 40*l.* per week, and gave 4*l.* 14*s.* 6*d.* per week to his substitutes, and the Dean and Chapter of Carlisle, who received 1,000*l.* in tithes from Hesket, and paid a curate a shilling a day to perform the duties there. The same body elsewhere received 1,000*l.* a year from tithes, and 1,000*l.* a-year from Church lands, and gave the working ministers 50*l.* per annum. These were some of the men who complain of the insufficiency of voluntaryism—(cheers)—and verily, if the people were not more liberal than the priests, voluntaryism would be a short way to a beggar's bed or a pauper's grave. (Loud cheers.) Such men, while buying and selling the Church at the counter of the devil, could not be faithful to the sovereignty of Christ. He thought, then, it was politic to waken up the public mind to create a sound sentiment on these questions. Another reason for adopting an aggressive policy was the injustice which Nonconformists received at the hands of the clergy:—

The Venerable Archdeacon Daubeny says of the Dissenting pastors,

> These ministers are not the ambassadors of Christ; they have never been sent by him.

There is a fine feeling of cordiality there. (Laughter.) He was only an archdeacon. What that is I can hardly tell; but I agree with a writer in the *Spectator* of last week, who says that if those venerable gentlemen would only do a little work, it would be much better for themselves and for the Church. ("Hear, hear," and laughter.) The Right Rev. Dr. Gray, Lord Bishop of Bristol, says:—

> The Dissenting preachers cannot have any pretence to a particular inspiration of the Holy Ghost, for they depart from the directions of Christ. They run though they are not sent, and act in opposition to the example and precepts of the Apostles.

Gentlemen, is that a fine feeling of cordiality? ("Hear," and cheers.) Does the Right Rev. Father in God mean what he says? If he does, then where is the cordiality? The Rev. Isaac Taylor, M.A., says:—

> The Dissenters are already dangerously numerous and powerful.

(Laughter.) There is a tone of horror about that, I think, rather than a tone of cordiality. And again:—

> We must expect that the Dissenters will become continually more dangerous in their hostility, and more powerful in their political attitude.

Again:—

> But from a revised Liturgy another result may fairly be anticipated, which will be a most deadly blow to the prosperity of the Dissenters.

There is a fine feeling of cordiality there. Archdeacon Sandford says:—

> Dissent furnishes a rallying point for the disaffected and the self-willed in all our parishes. . . . It has wrought, and is working, vast and extensive evil, and imperilling to a fearful extent—what? the faith, the loyalty, and the moral and religious life of our people.

(Hear.) Is that a fine feeling of cordiality? Does the Archdeacon mean it, or does he not? If he does mean it, I should be glad to know where the cordiality is. But there is a possibility of making the temperature of this supposed cordiality considerably higher. The Rev. J. W. Brooks, vicar of Clarebro', Retford, in a work which professes to set forth "the elements of prophetical interpretation," says:—

> The character of Dissent is, alas! within these few years become fearfully identified in its political acting with the Papal beast on the one hand, and with the liberal infidel beast on the other; and if the Scriptural view which is now about to be brought forward should be the means of startling some and leading them to get up from the tents of those wicked men, and touch nothing of theirs lest they be consumed in all their sins, I shall have reason to be thankful.

Is that your fine feeling of cordiality? It is all very well for you as Nonconformists to roll your hands together, and say, "We should be at peace with one another," but you hear the words of some of the leaders of ecclesiastical sentiment, and I leave you to judge what they mean. Again, the Rev. J. C. Ryle, a writer of tracts, said to the Church of England Young Men's Society,

> Beware, I beseech you, of that tribe of men who would fain persuade you to leave the Church of England and separate from her communion. I say, solemnly and affectionately, of all such men I warn you to beware. Listen not to them. Have no friendship with them. Turn from them. Pass away.

A remarkably fine feeling of cordiality there! (Laughter.) "Listen not to them!" Is that the watchword of truth? Is that the watchword of freedom? I say, on the contrary, that we have been unjustly treated because we have not been listened to. (Cheers.) If we had been listened to, our grievances might not have been so many, or so aggravated, and I thank those noble and excellent clergymen who are willing to listen to what we wish to say, either in exposition of our principles or in defence of our posi-

tion. To come nearer home, the Rev. George Venables says :—

I fancied [aye, that's where he got wrong, you see] (laughter)—I fancied Dissenting ministers, weary of preaching the Gospel, indulged their flagging congregations with tales of woe about tithe-collectors.

The Rev. George Venables fancied all that. (Loud laughter.) There is a fine touch of poetic power about that, I think. A man that can fancy so much as that will one day, perhaps, write an epic, or at all events will be known in his own circle as a "mute, inglorious Milton." (Laughter.)

It was complained in one of the local papers that some Nonconformists were widening the breach between the Church clergy and themselves, and it was recommended that the Free Trade Hall lecturer should not be asked to speak at the annual meeting of the Bible Society. That society was spoken of as an instance of marked cordiality, and its comprehensive platform pointed to as an omen of good—

I wish to speak in emphatic terms of the Bible Society. Its object, I must say, although I may never speak at one of its annual meetings again—(laughter)—its object is the greatest and divinest which man can propose. (Applause.) Its committee, I am given to understand, is most impartially constituted; its secretariat is nobly representative; and its platform, as a rule, is unsectarian and comprehensive. I say that that is so as a rule. I was lecturing in the town of Preston last night on this topic, when I had an intimation that the vicar of Preston had written a letter declining to meet any Dissenting minister—(cries of "Shame"); and all the clergy of Preston had done the same. With all my heart I pray that the benediction of God may rest perpetually on that honoured institution, the Bible Society. (Applause.) There is one point, however, to which I am compelled candidly to refer. According to a little publication called "Facts and Figures of the British and Foreign Bible Society," it appears that the society has fifty-three vice-presidents. The office of vice-president is honorary. Election to it must be considered as a mark of confidence and esteem on the part of the electors. Now, gentlemen, who are these vice-presidents? Out of the fifty-three there are two archbishops, and thirty-one right rev. and most rev. lord bishops. (Hear, hear.) How many Independent ministers are there? Three? No. Two? No. One? No. But there are two archbishops, and thirty-one right rev. and most rev. lord bishops. (Hear, hear.) How many Baptist ministers are there? Three? No. Two? No. One? No. Yet there are two archbishops and thirty-one right rev. and most rev. bishops, (Cheers) How many Wesleyan Methodist ministers are there? Our Wesleyan friends are not what might be termed "violent" Dissenters. How many are there? Three? No. Two? No. One? No. But there are two archbishops, and thirty-one right rev. and most rev. bishops. How many Presbyterian ministers are there? Twenty? No. Ten? No. Five? No. One? No. And yet there are two archbishops, and thirty-one right rev. and most rev. lord bishops. (Cheers.) Now, gentlemen, we have been speaking to-night of the Holy Catholic Church throughout the world, but, judging by the vice-president list of the British and Foreign Bible Society, if a stranger, I should not know that there was a solitary Nonconformist minister in Christendom. (Cheers.) But it is all made up in the colonies, you will say. There there is a fine feeling of cordiality. No, it is the same abroad as at home. The Independent and other denominations have missionaries in Australia. Who are the vice-presidents representing the Australian colonies? The Right Rev. the Bishop of Melbourne and the Right Rev. the Bishop of Victoria. Not a solitary minister or missionary of any Nonconformist church. Is this an impartial distribution of honours? Is this doing unto others as ye would that others shou'd do unto you? Is this a right method of treating more than 6 000 Nonconformist ministers in England and Wales alone? It seems to me—but perhaps I am a violent Nonconformist—(laughter)—that there would not have been any extraordinary breach of Christian charity if the chairman of the Congregational Union for the time being had been a vice-president; I do not know that any Scriptural principle would have been violated if the chairman of the Baptist Union for the time being had been a vice president; and so with the presidents for the time being of all other Christian denominations. But no! not one of them. There are two archbishops, thirty-one right rev. bishops, an ex-bishop, and a very rev. dean, but not a solitary ministerial representative of any Nonconformist church. (Cheers.) I know that there are Nonconformists in other departments of the society, but is there not a Nonconformist minister in all Britain and her vast dependencies who might have shared the vice-presidency with the thirty-one right reverend fathers in God? (Hear, hear.) We don't object to these bishops. Let every one of them be on the list, if the society so please; but are all the other churches comprised in the Holy Catholic Church to be ignored in a list of honorary names? I think they ought not to be. (Hear, hear.) Gentlemen, as Nonconformists there is a point beyond which we ought not to allow ourselves to be snubbed, and dishonoured and ignored. Let us be modest, patient, long-suffering; but do let us remember that there is a point beyond which concession is immorality, and indifference is crime. (Loud cheering.)

There were reasons for the aggressive attitude of Nonconformists on the ground of the general injustice awarded to them; though, as the census of 1851 showed, forty-eight per cent. of the worshipping population of England and Wales were connected with the Free Churches. Take the population of the United Kingdom, and it would be found, according to the Parliamentary return, that out of a total population of twenty-nine millions, the Established Church could claim little more than eleven millions, so that, on the score of numbers alone, the so-called Church of England was the Church of the minority. (Hear, hear.)

Yet this same Church describes itself by the most comprehensive names, excludes from the full honours of the national universities all who are not its members—lays a Church Catechism at the threshold of hundreds of grammar schools endowed centuries ago for the education of the people—takes money from Parliament for the erection of national schools, and teaches in them a sectarian Catechism—stands at the gate of the parochial churchyard and forbids any religious service to be used therein except the service provided by itself. Is that just or unjust? And shall Nonconformists meekly endure all injury and insult without putting in one word of defence—one plea in arrest of judgment? Shall they deport themselves as if they were apologising for their existence, and living on the bread and water of toleration? or shall they boldly expose the injustice of their oppressors, and openly demand prompt, and full, and public redress?

But the most urgent reason for an aggressive policy, to his mind, was found in the religious aspect of the Establishment.

Believing that the churches are set for the defence of the Gospel, it behoves us with most jealous care to watch the doctrine which is promulgated, especially amongst the young. Some of you may have seen a recent publication, entitled "The Little Prayer-Book." It is "revised and corrected by three priests," and (let this point be carefully noted) "is intended chiefly for beginners in devotion." Now, what is the process through which "beginners" have to pass to the use of the Book of Common Prayer? I will tell you what part of it is. First thing in the morning their devotions have to be accompanied with "the sign of the cross"; after they are "dressed" they have to "kneel down and make the sign of the cross"; before they "undress" they have to "kneel down and make the sign of the cross"; and when they "lie down in bed" they are to make the sign of the cross once more. Before meals they have to make the sign of the cross, and after meals they have to make the sign of the cross. When they enter the church they have to "bow reverently to the Holy Altar, for it is the Throne of Christ," and make the sign of the cross. This is the kind of direction for "beginners in devotion." And what kind of prayers have the "beginners in devotion" to say? Here is one. It is entitled, "Prayer for the Intercession of the Saints." "May the intercession of St. Mary and all thy saints assist us to obtain help and salvation from thee, O Lord," &c. Much is made by the three priests of the Virgin Mary. Take a quotation or two:—"Thank God for all the grace he bestowed upon his Most Holy Virgin Mother." And again:—

"O Virgin glorious!
Above all virgins blest;
Thine own Creator thou
Didst nourish at thy breast.

And again: "Thou art happy, O Holy Virgin Mary! and most worthy of all praise, for from thee hath arisen the Sun of Righteousness, Christ, our God." Again: "Christ, our God incarnate, whose Virgin Mother was blessed in bearing thee, but still more blest in keeping Thy word, grant us, who honour the greatness of her lowliness, to follow the example of her devotion to Thy will." In the Little Prayer Book there are "seven spiritual works of mercy" named, the last of which is "to pray for the quick and dead." And the "beginners in devotion" are taught how to pray for the dead. Take a quotation:

Grant them eternal rest, O Lord,
And let light perpetual shine upon them.
From the gates of hell
Deliver their souls, O Lord.

Again:—"O God, the Creator and Redeemer of all the faithful, grant to the souls of Thy servants and handmaids departed the remission of all their sins, that they may obtain, through devout prayers, the pardon they always desired;" and so forth. Gentlemen, hear these things; they are taught by the priests of the Church—of a Church which calls itself the Church of England, of a Church which is bound together by an Act of Uniformity. I say if any persons can interpret the spirit of that Church, I should think her own priests would be able to do so, and if these Little Prayer-book priests have not perjured themselves, then is the Church of England, directly or indirectly, a powerful supporter of that pestilential, infernal, and damnable thing called Popery. (Loud cheers.)

In adopting an aggressive policy they could meet with various degrees of opposition, but let it be known, let it be felt, that there could be no peace where there was injustice. (Loud cheers.)

There are times when silence is crime. (Hear, hear.) Men have to study, not themselves only, but their children and posterity at large. Fathers have no right to hand down injustice to their families. You are fighting, not only your own battle, but the battle of your children. I counsel you to fight. My watchword is—No peace with injustice! (Applause.) Fight it night and day; fight it with the boldest arguments; fight it with the most enlarged intelligence; fight it without injuring the men who uphold it; complain not of the trouble—trouble is the high road to conquest. (Cheers.) Our fathers troubled themselves for us; they have left us precious legacies; their memory shall be our inspiration. (Cheers) We meet at their hallowed tombs, and take up the vows which fell from their dying lips. Our shoulders are clad with the mantles of the supposed troublers of Israel. We bear no malice; we stoop to no ignoble deeds. We would lay our hand on God's Word; by that we stand, by that we live, by that we die. Our debt to history we will cheerfully pay. We can only do it in one way, and that is by paying it to posterity. (Applause.) Knowing that we have but a short day to work in, we will work with all our might. We must work until the Church shake herself from all unworthy alliances; work until Achan is dragged out, stoned, and buried in eternal shame; work until all heresy is expelled from the Church; work until religious liberty is universal as the family of man. (Applause.) Let there be no shrinking, no cowardice. Every man can do something; every woman can speak a gentle word; every child can be taught what is right and what is wrong. Let us pay our obligations to history by being faithful to the present. We are not sprung out of the dust and stones of yesterday. We are accompanied by a cloud of witnesses.

We're the sons of sires that baffled
Crowned and mitred tyranny;
They defied the field and scaffold
For their birthright, so will we.

The rev. gentleman concluded his address amidst loud and long continued cheering.

THE AFFIRMATIVE ASPECT OF NONCONFORMITY.

The last of Dr. Parker's lectures—on the above subject—was delivered on Wednesday evening last in the Assembly Room of the Free Trade Hall. The hall was densely crowded.

Mr. Hugh Mason, who occupied the chair, in opening the proceedings, said that he heartily concurred in the opinions so eloquently expressed in the two preceding lectures. (Cheers.) He knew that the views which had been put forth were what were called very advanced views, and were called by some people revolutionary opinions, and he knew therefore how they exposed a man who expressed them to great obloquy and to great censure amongst a certain portion of his countrymen. (Hear, hear.) He therefore felt great pleasure in occupying the chair that night, and in taking that public opportunity of saying how thoroughly and entirely he endorsed Dr. Parker's opinions. (Cheers.) Nothing would delight him more than to see some first-class man who held opinions on the other side of the question—(Hear, hear)—occupying that platform for three nights in the month of November, and doing his best to prove that Dr. Parker was wrong. ("Hear," and cheers.) It was only by the controversy of able, enlightened, and Christian men, such as Dr. Parker was—(cheers)—it was only by the controversy of such men that the public mind could be enlightened, and that the public could come to the full and proper understanding of this great question. (Hear, hear.) The question was indeed a great and momentous one. Whatever timid people might say, the question would be discussed both outside the walls of Parliament and within the walls of Parliament—(cheers)—and would undoubtedly become, however important other questions might be, the all-important public question for the next generation to settle. (Renewed cheers.) He honestly held that a State-established Church was a national disaster. (Cheers.) In Ireland it was a national curse, and in his opinion the cause of very much of the disloyalty and the crime which existed in that country. (Applause.) These were his own sentiments—not taken up hastily or thoughtlessly,—for the more he thought about them, the more his conviction of the truth of them was strengthened and deepened; and pretending, as he did, to be a Christian citizen, he should be a traitor to his convictions, and disloyal to what he considered to be the truth, if he hesitated on proper occasions, in a proper manner, and in a proper spirit, to declare the opinions which he honestly held. (Applause.) If no one replied to these lectures, it would be because the arguments were unanswerable. They could meet the clergy without angry feelings. He for one had not the slightest disrespect or ill-feeling toward any one connected with the Established Church. He claimed the right, and he conceded an equal right to every one, to have his own opinions on this question, and he believed that Dr. Parker had inaugurated in this course of lectures, and in great good temper, the public discussion of what was certainly a difficult and much misunderstood question. ("Hear," and applause.)

The Rev. Dr. Parker, who was received with loud and reiterated cheering, commenced with a high eulogium on the character of the late Canon Stowell, who, though a staunch Churchman and apt to survey things from a narrow ecclesiastical platform, was a Christian and most earnest man, more a practical philanthropist than a scholastic theologian or a speculative philosopher. He was a man of war, yet his heart was a fountain of tenderness. On the platform he was a "son of thunder;" in the pulpit he was "a son of consolation." (Cheers.) Many a time they would much miss his noble presence. Dr. Parker said he was the more anxious to do justice to the late Canon as he was about to remark upon his published views, but he wished emphatically to say that the whole of his criticism upon the late Canon's Churchmanship was written some weeks prior to his decease. The lamented Canon published a small tract giving fourteen reasons for being a Churchman. As a reply to them the lecturer gave his reasons for his Nonconformity. In preference to a bald outline of Dr. Parker's arguments, we give entire the latter portion of Dr. Parker's lecture as reported in the *Manchester City Press*, which it would be unjust to him to curtail:—

We believe in the incommunicable sovereignty of Christ in His own Church. We believe that simplicity in ecclesiastical organisation is well-pleasing to the Master. We believe in the all-sufficiency of love in maintaining and extending the Gospel among men. We believe in perfect religious equality, in universal religious liberty. And we believe in the right of every church to elect its own spiritual and secular officers. Is there treason in these doctrines? Has the English constitution anything to fear from the universal spread of such principles? Need the Queen tremble on her throne because her subjects embrace such a creed? I say, without hesitation, that the country has more to fear from the Church of England than from any other source. The Pope sends his priests, archbishops, and cardinals through the Church of England; and if ever the Pope should come, other than as an exile, to Britain, he will step across the lighted and beflowered altars of the Establishment; but never through the Nonconformist sanctuaries of the land. (Great cheering.) Our opponents allege that many imperfections attach to Nonconformity. We do not deny the charge, but let our opponents know that Nonconformists do not style themselves the Church of England, and do not compel any man to support their institutions. They are conscious of many defects in the working out of their principles, but not of any defect in the principles themselves. Our opponents charge Nonconformists with underpaying their ministers. There may be much truth in the charge, but if the people of Noncon

formity underpay their ministers, they have an awful example in the affluent priests who starve their dependent curates. ("Hear," and cheers.) If the priests are so avaricious, what can be expected of the peopl-? (Hear, hear.) Underpay our ministers indeed! Very likely. Nay, certainly. But let our accusers know that we have access to the reports of "The Poor Clergy Relief Society." We can quote case after case, up to scores, or to hundreds, in which poor clergymen have applied for bedding, clothing, and money. (Hear, hear.) The bishops and deans and rectors have been living in palatial grandeur and luxury, while the poor incumbent has been pining for the simplest comforts of life. "Woe unto him that buildeth his house by unrighteousness, and his chambers by wrong; that useth his neighbour's service without wages, and giveth him nought for his work." Permit me, now, to remind you that we have duties as Nonconformists which we ought most zealously to fulfil. We have a history; let us be faithful to it. The mantle of an illustrious past is upon us; let us wear it well! One of our first duties is to know our principles thoroughly: ignorance is weakness. In most of our churches there are members who know but little of the distinctive principles of Nonconformity. I am afraid that this ignorance is due in some measure to ministers. Perhaps we have looked at Nonconformity principally from a political standpoint, and consequently deemed it scarcely fit for elaborate discussion in the pulpit. For my own part I am a Nonconformist because I am a Christian; I preach about Nonconformity because I wish to honour Christ; I oppose the Establishment because some of its teachings imperil the salvation of men. In my estimation, then, Nonconformity is a fit subject for the pulpit, and I wish modestly to submit that an annual discourse upon its principles would do good in any congregation. We may offend a few for a time, but we shall train a generation of strong men, who, in their turn, will be centres of usefulness; and there the truth will be expounded and introduced into ever-extending circles. I do wish that men would develop positive character. I can appreciate a thorough Establishmentarian; I can admire a decided Nonconformist; but somewhere between those extremes there is a contemptible thing which is neither one nor the other. If there is one man above another who deserves the contempt of honest people, it is the man who has been educated by Nonconformist liberality, who is now living on Nonconformist money, and who has never a good word to say about the people who have educated, boarded, and lodged him, but who keeps all his small compliments for those who ignore his status and laugh at his pretensions. Nonconformist parents have a solemn responsibility to discharge. They can control sentiment on these great questions more influentially than any other class. What is to be said of a member of a Nonconformist church who subscribes to the Liberation Society, who takes the chair at Nonconformist meetings, and whose sons and daughters all go to the Established Church? I say that the man is not honest, that his patronage is hypocrisy, his pretensions a sham. If he had begun at the right time, and proceeded in the right manner, with all patience, gentleness, and wisdom, his children would have come up in his stead, and blessed the memory of so good a father! But they will remember him as a man who said one thing and did another; who subscribed to build Nonconformist schools, and sent his children to Church academies; who condemned the Prayer-book, and bought a handsome edition of it for his family; who subscribed to the Liberation Society, and paid for a pew at church. Away with such hypocrisy! Call it by its right name; speak of it with burning scorn; let it fall into the bottomless abyss. Nonconformists should make it a matter of conscience to support their own literature, their own schools, their own distinctive institutions. If our principles are true, they should be disseminated far and wide. If you will allow me to speak of myself, I will tell you what I have resolved, God helping me, to do: I have resolved to visit every principal town in the kingdom, so far as pastoral duties will permit, and deliver the lectures which I am now concluding. I have resolved to publish a considerable number of tracts, short, pointed, and explicit, on Nonconformist questions, exposing the heresy of the Prayer-book, the sacerdotalism of the Church, the illogical effusions of the clergy, and the abominations of religious establishments. I propose to give these tracts away at every Church congress, at every Church missionary meeting, on the highways, in railway-carriages, from house to house, at the seaside, at home, abroad, everywhere, following the bane with the antidote, chasing the enemy from den to den, until death shall arrest my labours. It may be said that many of these publications will not be read by the clergy. I answer, the divine rule of human action calls men not to look at the possibility of failure, but at the certainty of success. "In the morning sow thy seed, and in the evening withhold not thine hand, for thou knowest not whether shall prosper, either this or that, or whether they shall both be alike food." To make a proper experiment of this idea I must have at least one thousand pounds. Every subscriber may have as many of the publications as he can make good use of; every man may have his money's worth in publications. I want not one farthing profit—not one farthing in reward. I freely give, and shall be well repaid if truth prevail. Gentlemen, let us rise to the dignity of our opportunities. Let there be nothing little, trifling, or ignoble in our policy, but, in one generous and indissoluble brotherhood, let us advance to meet a common enemy. We owe much to our fathers—they bought our liberty at the price of blood; they suffered that we might enjoy the rights of manhood. The battle is not finished; the enemy lives still. The moment of indifference is the moment of danger. We are safe only while we watch. Young Britons! I call you to a high and most holy service. Consecrate yourselves to freedom, to light, to God. Read your history, and learn your obligations. Appear at the altar, and take your vows. Have no sympathy with your oppression—make no truce with sin! Reckon upon danger, and meet it like men. Count on loss, and brave it like saints. I am jealous lest British youth should degenerate into a low type of manhood; and manhood can only be rightly trained under the discipline of great questions. Great questions make great men. This question of Nonconformity is great. It stretches back to the Cross—it encompasses the dearest interests of man—it asserts and maintains the sovereignty of truth. Give your leisure to an examination of its merits. Give your talents to an elucidation of its doctrines. Give your strength to an enforcement of its claims. "Whatsoever thy hand findeth to do, do it with all thy might." And when you shall be called to surrender your sword, see that no rust leaves its dishonouring testimony on the blade. Remember that only cowards can be wounded in the back, and that to die in honest battle is better than to rot in enfeebling luxury. (Loud cheers.) Gentlemen, I have thus placed my own Nonconformist creed before you. I have preferred to speak much in my own person lest I should compromise any individual, any church, or any society. You will regard this, then, not as egotism, but as the indication of a careful spirit. Those of you who have been present throughout know the range of the ground we have traversed. First of all we examined the grounds of religious Nonconformity; we went through the doctrinal portion of the Prayer-book, almost page by page: we set forth the Baptismal Service, the Confirmation Service, the Sick Visitation Service, and the Burial Service; we cited and examined the testimony and defences of men in high clerical places; and thus endeavoured to master the doctrinal side of the argument. From this we passed to a consideration of practical evils in the Establishment. We observed the sin of simony, and exposed the oppressiveness of sinecurists; we endeavoured to show the ignorance of the plea that there was a feeling of cordiality arising on the part of the Established Church; we showed the favouritism of the Bible Society in the matter of its vice-presidency; we rebuked the Rev. George Venables for his impertinence on the question of age; by an examination of the census we showed that the Church of England is the Church of the minority only; we exposed the gross injustice of religious tests for political status in the universities; we cited the leprous doctrines of "The Little Prayer Book," then its Popery (black, rank, pestilential), and pointed out that if its priestly compilers could buy living after living, and indoctrinate the parishes with their papistic creed, they would in due time hand over England to Rome, and the Pope would supplant the Queen. It is only a question of time. Since the Reformation Popery never had so firm a hold in this country and the colonies as at this hour. Think of its archbishop at Westminster; its sixteen bishops in England; its four bishops in Scotland; its four archbishops and twenty-four bishops in Ireland; its six archbishops and fifty-three bishops in the colonies; think of its 1,100 churches and chapels in Great Britain; of its sixty-two male communities; of its 192 convents; of its thirteen colleges and forty-seven other educational establishments, all on British soil; and then think of the quotations given in the last lecture—of processions and incense burnings, of candles and flowers, of intonings and low masses, in the Church of our country;—and then say whether the English constitution has more to fear from the Established Church than from the simple ecclesiasticism of Nonconformity. The Rev. Dr. resumed his seat amidst enthusiastic and prolonged cheering.

The Rev. Professor NEWTH proposed a vote of thanks o Dr. Parker for having delivered so able a course of lectures, illustrative of principles of vital importance to mankind. Whatever opinions might be held respecting the subject of the lectures, all would join in an expression of gratitude to Dr. Parker for his efforts in the cause of truth, and for the excellent manner in which he had advocated and enforced the principles of Nonconformity. (Applause.)

The Rev. Mr. EARNSHAW seconded the resolution, which was carried by acclamation.

Dr. PARKER responded, and proposed a vote of thanks to Messrs. Sidebottom, Lee, and Mason, the gentlemen who had presided at the lectures, and this having been adopted, the assembly dispersed.

BAPTIST COLLEGE, REGENT'S PARK.

The annual meeting at the opening of the winter session was held last Tuesday evening, when a large number of friends of the College assembled at the Institution. Tea and coffee were served from half-past five to seven, and during that time the library and rooms of the College were thrown open for the inspection of the visitors. The meeting was held in the handsome and richly-decorated library, at seven o'clock, under the presidency of Mr. Thomas Chambers, Q.C., Common Serjeant of the City of London, and the new member of Parliament for Marylebone. Mr. Lush, Q.C., and Mr. C. E. Mudie, were also present. The Rev. J. HOWARD HINTON opened the engagements of the evening by giving out a hymn and reading the 72nd Psalm, after which he offered an earnest prayer for a blessing on the students and the institution.

The Rev. Dr. ANGUS, Principal of the College, then read at some length the report for the year, a document of a highly satisfactory nature, and the various statements of which were received by the meeting with great applause. During the last session thirty-eight students were connected with the College, six of whom were lay, and the remainder ministerial; and of these five are now settled as pastors. One student has been accepted for missionary work in India, and two others are supplying vacant churches with a view to settlement. Out of fourteen new applications, the committee have selected ten, and have also admitted four new lay students; and the entire number of students at the present time is forty-three. The students do not seem to pass much of their time in idleness, for during the past session they fulfilled more than 600 preaching engagements, and conducted 986 separate services. Sunday-school services and addresses are not included in these figures. This number of engagements is larger than in any previous year, though the committee state that they would gladly, if possible, increase them. The examinations of the students, and their various literary and other attainments, were next referred to. The report of the examiners seemed to be all that could be desired, and showed that a most remarkable progress had been made by the students in their studies. The Rev. G. J. FISH, one of the Principals of the Church Missionary College, the Examiner of the Butler Analogy Class, and the Rev. R. PAYNE SMITH, Sub-Librarian of the Bodleian Library, and Regius Professor of Divinity in the University of Oxford, the Examiner of the Chaldee and Syriac classes, spoke in the highest terms of the papers sent to them for examination. Dr. ANGUS next read a statement, showing the progress of the College since its first connection with the University of London twenty years ago. During that time, forty-three students have taken the degrees of M.A., B.L, and B.A., and forty-six more have passed the first B.A. examination or have matriculated, but not gone farther. Each of the institutions connected with the University have sent an average number of twenty-one successful students, while the number from Regent's Park has been more than double the general average. The committee also state that three new chapels have during the past year, been erected, or are still in progress, in entirely new districts, under the care of students recently connected with the College—one at Kilburn, another in Bethnal-green, and a third in the Hampstead-road. A large number of books have been given to the College during the year, and grateful thanks were rendered to the donors, the Very Rev. Dean Alford, of Canterbury, and the Rev. Dr. Vaughan, Vicar of Doncaster. One of the students had given all his books, and Dr. ANGUS remarked that as he had gained the prize in Moral Philosophy he had wisely deposited all his weapons in the College. The Doctor went at some length into the financial condition of the College, the result of which appeared to be that the total outlay for the year had been 2,649*l.*, and that there is now a balance due to the treasurer of 153*l.* An earnest appeal for help, in the prospect of an expensive year and with a full house, was made to those who appreciated an intelligent and earnest ministry for the proclamation of the truth.

The CHAIRMAN then addressed the meeting, and warmly congratulated both the committee and the professors on the satisfactory progress which had been made by the students. He said that nothing better could happen to them than to have a visit from one of the Assistant Commissioners of the Royal Commission, so that it might go forth throughout the length and breadth of the land, what they were doing, notwithstanding the small amount of time which they were able to spend upon their studies. At the Social Science Congress at Sheffield, he had been suddenly called upon to take the chair in the Educational Section, in the absence of a certain dean, and he only wished that that same dean had been present to take the chair that night, for he was sure that he would have been greatly pleased and gratified by what he would have heard. The honourable gentleman then spoke with much earnestness on the great necessity which exists in the present day for ministers to be well informed, and able to meet the difficulties and objections which are raised, and to counteract the evil tendency of modern literature and science, the whole aim of which seemed to him to be drive God out of His own world, and to make Him of no account whatever. He was glad to be able to show his sympathy with the institution, because it supplied what he believed to be one of the great wants of the day,—namely, men of learning and piety who would preach the Gospel faithfully and well.

The Rev. S. MANNING moved the adoption of the report, and spoke much in the same strain as the Chairman, fully endorsing his views as to the necessity for a learned ministry. This resolution was carried after it had been seconded by Mr. G. P. WOOLLEY.

The Rev. WM. BROCK, jun., in an earnest and practical speech, proposed a vote of thanks to the examiners, donors of books, &c., which was seconded by the Rev. H. G. LAMBERT, an old student of the College, who for some time has been settled at Lynn, but who is shortly going to take the charge of a Baptist church in Australia. The Rev. W. LANDELS supported the resolution, and in a racy and humorous speech criticised the remarks on preaching which had lately appeared in some of the magazines and reviews. The Rev. J. T. WHEELER, of Lynn, moved, and the Rev. Dr. BURLINGHAME, of New York, seconded, the appointment of the committee of the ensuing year; and a vote of thanks to the Chairman, moved by Dr. ANGUS, and seconded by THOMAS BOUSFIELD, Esq., brought the proceedings to a close.

RETURN OF MR. ELLIS FROM MADAGASCAR.

The eminent missionary, the Rev. W. Ellis, who fifty years ago left England for the South Seas, in the service of the London Missionary Society, returned from Madagascar on Monday week, and next day he met a large number of town and country directors of the society, assembled for their usual quarterly meeting at the Mission-house in Blomfield-street. He must now number nearly 75 years of age. In 1816 he visited the islands of the Pacific, including the Sandwich group, and was occupied in missionary labours there till 1825. For the next fifteen years he served the society at home. The third period into which his missionary life divides itself has been principally occupied with the affairs of Madagascar. The *Patriot*, in reporting his reception, says:—

When, with brisk step and smiling face, he entered the room and took a seat by the side of Dr. Tidman, all rose to greet with applausive congratulations his spare but well-knit form, so familiar and so little changed as to excite the admiration alike of those who had been intimate with him in days gone by, and of strangers who had associated with the name of Ellis the idea of a venerable man bowed down with years and cares. A little more grey in the hair, a little more depth in the facial lines, and that was all. The four years' heat in Madagascar had, he said, weakened both sight and voice; but the eyes seemed to lack none of their wonted fire, the speech was as graceful and fluent as ever. The Rev. John Alexander, of Norwich, having offered thanks to God for his preservation and safe return, Mr. George

White, the chairman of the board, very warmly welcomed Mr. Ellis home, and presented to him the thanks of the directors for the eminent services which he had once more rendered to the London Missionary Society; it was not easy adequately to acknowledge all that the cause of Christian missions in the island of Madagascar owed to his self-sacrifice and sagacity. Mr. Ellis assured the meeting that he had always been supported by the knowledge of the sympathy of the friends of the mission at home; to the prayers which he knew were constantly offered on his behalf he ascribed his remarkable preservation in health and deliverance from danger. He rejoiced to bring them good news from Madagascar. When he went there in 1862 there were only three Christian congregations, with but a small number of communicants in each. Now there were seven large churches in and round the capital, and between 1,200 and 1,300 church-members. He believed that at least 10,000 of the inhabitants of Antananarivo were Christians, and they were very numerous in the suburbs and villages around. They comprised quite the most respectable part of the population; and, though the heads of the leading families continued idolaters, their sons and children were coming over to Christianity in large numbers, so that in another generation the influence of idolatry must almost entirely cease. The missionaries constantly received information of the formation of Christian communities in other parts of the island, even in the most distant towns and among the Betsileo. The missionaries had never visited these places; in some, a European had never been seen. The spread of Christianity among them was entirely due to the influence of native military officers or traders who happened to go to those parts, and embraced the opportunity of teaching the Gospel to their countrymen. It was most worthy to be noticed by Christians at home that the missionaries themselves attributed the ready reception and rapid spread of Christianity rather to the fact that each Christian native became a missionary, and devoted himself at once to the instruction and persuasion of his family and neighbours, than to their own preaching, labours, or schools. It was to the teaching and example of the Christian converts themselves that the singular success of Christianity in Madagascar was ascribable. He had a most satisfactory account to give of the character and conduct of the converts; the missionaries had not to contend in Madagascar, as they had in the South Seas and elsewhere, with a great eagerness on the part of those who had been baptized to be admitted to the communion of the Lord's Supper because of some fancied privilege, social or otherwise, which it conferred; here they rather hung back for fear of unworthy profession, and therefore the number of church-members in Madagascar represented a much wider spread of general Christian influence than in other parts of the mission field. Mr. Ellis proceeded to explain the difficulties with which he had to contend in securing the property in the memorial churches which were now being erected for the society. The treaty with the English, which had been signed in June, guaranteed perfect toleration for all religions, and especially promised that the Christians should be protected; but the legal fiction of the Malagasy was that everything in the island inalienably belonged to the Queen, and the churches were described as her property in the treaty. By firmness and tact, however, Mr. Ellis obtained a supplementary declaration that the Christians and their successors should never be disturbed in the use and occupancy of the memorial churches, and this, in his belief, gave them as valid a title as any possessed in the island; written titles were unknown there. He, however, would strongly recommend that after the memorial churches had been put up—the sites for which were all mentioned in the treaty—the native Christians should be left to erect their own edifices. He exhibited a drawing of the interior and exterior of one of the churches which had been put up—as substantial and elegant a building as most of our chapels in England. We understood Mr. Ellis to say that he entertained no fears whatever of the stability of the present Government, and we know from other sources that all differences with the French have been arranged. The Hovas had made up their minds to pay the indemnity demanded by the Emperor's Government, and fixed the 9th of the present month (October) for the delivery of the money.

We *(Manchester Examiner)* are informed that the Rev. Canon Miller, D.D., of Birmingham, is likely to be the successor of the Rev. Canon M'Grath, of Kersal-moor.

The *Gazette de France* says that the Pope has resolved to establish in England a second Archbishopric, of which the see will be either at Liverpool or Birmingham.

Raid for Ministers' Money.—The lorry (says the *Caledonian Mercury*) has paid a visit to Mr. Wright, dairyman, Carnegie-street, who lately baffled Caw and his associates in the police-court. John Caw on this occasion presented the warrant to Mrs. Wright, Mr. Wright at the time being engaged dressing himself to attend the funeral of a friend. Caw asked Mrs. Wright if she would pay the tax. "Oh yes," said she, "I will pay the police-tax, but I would as soon give you the end of my finger as pay the ministers' portion." "Dear me," replied Caw, "you are as bad as the Pope"; to which Mrs. Wright answered that "the Pope would not be guilty of such acts as were the Established clergy." Mrs. Wright's firmness to refuse paying the tax ended in Caw ordering his men to take away six chairs and the beam and scales used in the shop. Mr. Wright's dairymaids were very anxious to have given Caw a ducking, but Mr. Wright interfered. When the lorry was waiting in the street a good number of people had assembled, and when it became known that it was Mr. Wright who was visited, the demonstration of feeling against Caw and his gang was very striking and anything but flattering. We understand that other parties were visited, but have not received particulars of the seizure.

Death of Dr. Henderson.—We copy the following from the *North China Herald* of August 19, in reference to the death of Dr. James Henderson, of the London Mission, at Shanghai, which took place at Nagasaki, in Japan, on the 30th of July last:—"Dr. Henderson had rendered himself highly popular with a large section of the foreign community, and had done good service by the publication of a handbook of medical advice, especially suited for residents at this port. He left Shanghai some weeks ago, after a severe attack of typhoid fever, and it was hoped that in the healthier climate of Japan he would rally. Such, however, was not the case. Despite the attention of his family, and the skill of the medical officers attached to the men-of-war in the harbour, he rapidly sank, and on Sunday, the 30th of July, breathed his last. His funeral took place the following day, and was attended by almost every foreigner in Nagasaki. The coffin was borne by the sailors of the merchant ships, and was lowered into the grave by four of his old Shanghai friends. All the ships in port kept their flags at half-mast from eight a.m. until after the funeral, and regret was universally expressed not only by those who knew him personally, but by those who by report were aware of his skill and tenderness to his European patients, as well as of the enthusiasm with which he devoted himself to the troublesome work of the Chinese Mission Hospital."

The Bishop of Manchester and the Ritualists.—The Bishop of Manchester is following the Bishop of London in putting down extreme ritualism in the Church. Recently, at the reopening of St. Stephen's Salford, an "octave" (eight days) of services was held, in which all the most ultra Puseyites in the country have taken part, and the services, which had previously been moderate High Church, were of so extreme a character that the voluntary choir resigned in a body, and considerable excitement was caused in the neighbourhood. The *Salford Weekly News* says:—"We understand that the calling of the bishop's attention to the irregular proceedings at St. Stephen's Church, during the 'Octave of Services,' has led to his interference in a manner which shows a determination to deal vigorously with those who may be responsible for introducing innovations into the ritual of the Church. He has, we learn, prohibited the Rev. Mr. Nihil, of St. Albans, from officiating for the present, mainly on account of the part he has taken in these services, and we believe we shall be correct in stating that he has refused to license the Rev. Mr. Whitehead, the new curate of St. Stephen's, either for that church or for any other in the diocese. He has further ordered the churchwardens to remove the cross and other articles of furniture which have been recently introduced, and to replace other articles of furniture that have been removed."

Roman Catholic Bishops in Ireland.—A meeting of the National Association took place on Wednesday at Dublin. The Roman Catholic Bishops of Dublin and Cashel spoke hopefully concerning the intention of the Government in respect of education, and denounced the Fenian conspiracy. Dr. Cullen complained that the country no longer exported corn, which was, he said, a deplorable state of things. He added: "There are innumerable other grievances which are severely and intensely felt. The question, however, is how are they to be redressed? Are they to be redressed by violence? We all have said that we cannot adopt that plan. The other great means is Parliamentary action." The circumstances were, he thought, peculiarly favourable for such action. The question of the disendowment of the Protestant Church had been very much advanced. With reference to education, Dr. Cullen's words were:—

We see by the papers that many of her Majesty's Ministers are making very favourable proposals, and I trust that in a short time things will be put upon a proper footing; that religion will be made the basis of education, that mixed education will be abolished.

The Protestants had an immense university, the richest in Europe; those who cared about no religion had the Queen's Colleges; and he claimed that the Catholics should be on an equal footing with all other classes of her Majesty's subjects. As to tenant-right, some measure was absolutely necessary, otherwise Ireland would become quite desolate. He also referred to the Catholic oaths, which should be entirely repealed. Alderman Dillon, M.P., thought that too much trust should not be reposed in the declaration of Lord Wodehouse with respect to the change in the colleges' system, and advised further agitation. There were five of the Roman Catholic bishops present in all.

The Rev. Dr. Osborn on the Relations of Wesleyan Methodists to Churchmen and Dissenters.—Lord Carrington laid the foundation-stone of a new Wesleyan chapel at High Wycombe last week. In the course of the proceedings, Dr. Osborn (ex-President of the Conference) said he had witnessed the laying of a good many foundation-stones; but he did not know that he had ever been present at an occasion of the kind when it was graced by the presence of the chief magistrate of the borough and her Majesty's representative, the Lord-Lieutenant of the county. He sympathised with his lordship in his remarks on the growth of the liberty of religion, but they claimed for themselves the credit of bringing it about; religious liberty was attained by the sufferings of religious people, and it was because Dissenters endured fines and imprisonment rather than give up their principles, that the Legislature gave them the protection and liberty which they had a right to from the beginning, but which wicked man had deprived them of. As his lordship perhaps knew, it was part of their organisation to employ local preachers who were not separated to the work and office of the ministry; and he was sometimes asked whether, now that the work of the Establishment was extended, these efforts should cease, they returning to the bosom of the Church from which they sprang.

They were not strictly Dissenters—they never were, they never would be; but, though not Dissenters, they were in a position which exposed them to a good deal of remark from both sides. The Dissenters said, "You are very apocryphal Dissenters," and the Churchmen said, "You are very curious Churchmen." But there there were, and they did not put themselves where they were. If they had chosen it for themselves they would have found it a position of embarrassment, but their whole justification was historical. They did not take their stand on the principle that a Church established by law was unlawful, or that the system of preferment was wrong, or that the system of that Church was defective or disorderly. If others laid the foundation of their religion in finding fault with their neighbours, they did not. They found fault with themselves; they found that they were born in sin and must be born again and keep the commandments of God. But then it might be said, Why maintain a special organisation to teach those truths when all denominations of Christians now hold them? They held all the three creeds; they yielded to no body of men in their claims to orthodoxy; they abided by the foundation on which the Established Church was built; then why make a separate organisation? The answer was, It was made for them. They began at a time when repentance was but little taught, when justification by faith had fallen into abeyance; when it was held that the new birth was restricted to baptism and did not exist except in connection with it; when the spirit of formality had taken possession of a large number of Christian people, and vital godliness was in great danger of disappearing. It was for the revival of vital godliness, that the Methodist Connexion was originated, and the system had grown out of the demand for religious fervour which God awaked through the instrumentality of John Wesley. Having this system by God awakened and maintained, and succeeding to it after the lapse of five generations, could they surrender it, even at the call of those whom they most respected? A lady had once been asked by a clergyman why the Wesleyans did not come back to Church, saying that if a daughter had been driven out by a mother, and the mother was willing to receive her back, what should the daughter do? The lady replied, "Suppose in the meantime the daughter had got a much better house, which suited her so well that she had no disposition to leave it; would it be her duty to come back?" The only answer was, "Well, I am very sorry you ever left!" So they had got a very nice house of their own, answering their purpose more accurately than their mother's would, and they thought they had better stay where they were. Their position was consistent with the greatest friendship on either hand; they were pledged to be the friends of all and the enemies of none.

Religious Intelligence.

NEW CONGREGATIONAL CHAPEL, LISKEARD.

The old Independent chapel in Dean-street, Liskeard, which has stood for a considerable number of years, and has been used by more than one religious denomination, has at length been pulled down, and there is to be erected on the same site a handsome little chapel for the use of the Congregationalists of that town, the pastor being the Rev. W. Whittley, a gentleman who for many years has laboured most energetically in the cause, and through whose arduous exertions the corner or memorial-stone of the new building was laid on Saturday morning by Samuel Morley, Esq., M.P. The chapel occupied the site of the old one, with additional ground, and is sixty feet long by thirty-six feet in length. It will seat, with galleries, between 500 and 600, and yet will only cost, when finished, with schools underneath, 1,500*l*. The style is gothic of the middle period, and will form an ornamental feature in that part of the town of a thoroughly ecclesiastical character. The building will consist of stone, and will be a substantial and durable structure. It is the desire of the friends connected with this effort, that similar chapels may speedily be erected in other towns in Cornwall, where they are greatly needed, and the present chapel may be considered a model for cheapness, beauty, and comfort. The architect is Mr. John Tarring, of London.

The proceedings commenced at half-past eleven, by which time there was a large concourse of people assembled in front of the site, and among the gentlemen present were—Samuel Morley, Esq.; the Rev. Professor Charlton, Western College, Mannamead; the Rev. W. Whittley, Liskeard; the Rev. G. Orme, the Rev. J. Grant, the Rev. — Finemore, the Rev. G. Hobbs, the Rev. — Robertson, Dr. Pearse, the Rev. G. Moreland, J. Windeatt, W. Hicks, and T. Botterell.

A hymn was first sung, and the Rev. G. Moreland read the 132nd psalm, and

The Rev. W. Whittley then addressed the assembly at some length, and proceeded to hand to Mr. Morley a silver trowel, on which was the usual inscription. Having carefully laid the stone, in which a bottle containing copies of the local newspapers, a record of the church, the names of the members and trustees of the new building, and a programme of the day's proceedings, were enclosed, Mr. Morley addressed the assembly in some suitable remarks.

The Doxology was then sung and the company dispersed, but not before several ladies and gentlemen present, in answer to an appeal from the respected minister of the chapel, deposited a quantity of silver on the corner-stone.

At one o'clock a large number of ladies and gentlemen, including those who were present at the ceremony, sat down to an excellent dinner which was provided at the Temperance Hall, Liskeard. After the dinner was over, the Rev. Mr. Whittley, who presided, referred to the great kindness of Mr. Samuel Morley, to whom he said they owed a debt of gratitude, and it was with the greatest degree of pleasure that he proposed a hearty vote of thanks to that gentleman for the service he had rendered the cause by consenting to lay the corner-stone of the new chapel that day. He was also bound to refer with much thank-

fulness to the noble conduct of their friends in Plymouth, who had assisted them by their subscriptions.

Mr. MORLEY returned thanks for the compliment paid to him. In so doing he stated that they wanted more reality in the present day, and more direct realisation by every person of their responsibility in connection with the great things that were going on around them. It was very easy for people to say what they would do if they were somebody else—(laughter)—and what they would do if they had somebody's wealth or somebody's influence and position, but he submitted that the point for every person's consideration was, what they were to do, and whether they were acting up to their responsibility, and he ventured to think that had that been done before the state of their churches in Cornwall would not have been what it was in the present day. There was immense room for them to work, notwithstanding what had been done in the county by other evangelical bodies, and what he desired was that they should be stirred up to take a larger share and claim a higher place in that kind of enterprise, than they had heretofore, without entrenching in the least degree upon the province of other bodies, for the people could fill five times the number of places which they had in Cornwall without drawing a single member from any other congregation. It was a grievous thing that a Home Mission Society should be needed in England at all, but there was as much heathenism in this country as was to be found in some of the countries on the other side of the globe—for the islands in the South Seas would compare most favourably with us in the attendance at public worship. As he had said, it was a grievous thing that they should need such a society, but they had been missing their way by not stimulating local action, which he hoped, however, would be seen to in the future. He hoped to see new life put into the people, and he was convinced that giving money and personal services would bring a blessing to those who thus contributed. He made it a condition when he consented to lay the corner stone of the new chapel, that there should be a meeting together of the ministers of the county to talk over some of these questions, for he was of opinion that there ought never to be any withholding of distinct utterances with reference to their distinctive principles, and that the people should be made to understand what they meant by an enlightened religious Nonconformity. It did not mean antagonism to the Church, and he believed that a minister caused mischief amongst his people by withholding such explanations from time to time. He believed in the system of free worship, for it would bring men together through the force of religious principle, and the result of deep personal conviction, throwing aside anything in the shape of personal authority. He was glad to take his part in the conflicts that were to come, and he hoped they would all be prepared, when the time arrived—which he thought would be very soon—to take their stand on those principles which he believed were as much identified with the feelings of the people as they were in the cause of religious truth. The hon. gentleman again briefly returned thanks for the compliment paid him, and then resumed his seat amidst general applause.

CONFERENCE ON THE STATE OF THE COUNTY OF CORNWALL.

A private conference of several ministers of Cornwall was held at the Temperance Hall later in the afternoon, and in the evening a tea was provided, to which about 200 persons sat down. After tea a public meeting was held, and presided over by Mr. SAMUEL MORLEY, who, in the course of an able speech, observed that the ground might be covered with expensive buildings, and that there might be a perfect organisation, but unless there was spiritual life it was all useless. He had an impression that the minister of the new chapel would not preach the Church, but the Saviour; and he recommended an aggressive Christianity. Religious bodies, he said, were not keeping pace with the population, and that was the case in London, where there were great numbers who entirely neglected public worship, being not confined to the poor only, but common among the rich. He spoke in strong terms against the interference of civil power with the Church, considering it did no good, but only tended to make hypocrites, and created deadness of the soul. He congratulated them on building a chapel in the principal street of that town, an act which, two hundred years ago, would have brought down upon them fearful persecution. He called upon all to exert their influence to the best.

Mr. ALFRED ROOKER, the Rev. CHAS. WILSON, and other gentlemen, addressed the meeting in very able speeches.

A public meeting was held in the evening, in the Temperance Hall. The attendance was very large. Amongst those present were many friends connected with other denominations, including most of the principal inhabitants of the town.

Mr. MORLEY occupied the chair. He congratulated the friends of Christian progress on the proceedings of the day. They had laid the stone, and the building would soon be completed, but the real work would only then be begun. Every Christian had something to do in carrying forward the great scheme of Christian progress, and that church only was prosperous in which spiritual life showed itself in Christian progress. He had been much impressed with what he had heard the Rev. Dr. Guthrie of Edinburgh had said and done on the subject of Christian work, and especially with his account of Territorial Missions, in connection with which many volunteer labourers worked in given districts, and were most successful in bringing sinners under the power of grace. Now that was what he would earnestly urge on the meeting as the duty of every Christian present, and he believed that with the Divine blessing much good would result from the proceedings of that day. Mr. Morley intimated his readiness to give a donation to the building fund of 100*l*.

The Rev. Professor CHARLTON, of Western College, addressed the meeting on Congregational principles, and argued in a clear and forcible style in support of Congregational polity as being in harmony with the church of the New Testament. But while he thus defended and maintained his own distinctive system, and held that it was admirably adapted to meet the progressive demands of the present age, he was ready to co-operate with all who held the great fundamental doctrines of their common faith, and bid them God speed.

Mr. ALFRED ROOKER, of Plymouth, spoke eloquently in support of Congregationalism as adapted to all the requirements of Christianity, and expressed his earnest desire to see it always in the van of progress, but with sympathies in common with all other earnest systems of Christian working, based on the grand distinguishing doctrines of their evangelical faith. He was greatly pleased with the proceedings of the day in Liskeard, and hailed the presence of Mr. Morley in Cornwall as a token for much future good.

The Rev. CHARLES WILSON, of Plymouth, addressed the meeting on Christian work, contending that in Cornwall and in South Devon it was urgently called for at present.

The Rev. J. H. WILSON, of London, spoke on the three-fold cord of Christian life, Church action, and united effort, and illustrated each topic with facts and examples bearing on the spiritual condition of Cornwall.

The Rev. Mr. WHITTLEY then announced that the collection amounted to 20*l*, and after thanking all the brethren who had spoken, and especially the chairman who had come so far to help them, the doxology was sung, and the meeting, the interest of which had been sustained to the last, separated about nine o'clock.

WHITFIELD TABERNACLE.—DR. CAMPBELL'S RESIGNATION.—The Rev. Dr. Campbell has announced his intention of resigning his charge at the Tabernacle after next Christmas. In his valedictory letter to the managers of that place of worship he says:—

Thirty-seven years, the period of my incumbency, suffice, in a metropolitan congregation, to work great and numerous changes. Very few of the 800 members I found in fellowship, now remain; even of the 2,500, more or less, whom it was my privilege to receive to communion at the Tabernacle—to say nothing of the church at Tottenham-court Chapel—while my voice remained equal to the heavy demands of the large edifice, the vast majority have either been scattered in the course of Providence, or called to a better world. For more than ten years, I have been unequal to pulpit duties, and I left the admission of members, in a large measure, to my colleagues; so that I now find myself, in no small degree, become a stranger where I was once "the observed of all observers," the object of affection alike to the old and the young, as well as, instrumentally, a source of light, life, impulse, and guidance to the entire institution. Of the original managers, deacons, teachers and conductors of the various societies not one remains! These bodies have nearly all been changed several times over. I *alone* continue to this day!

Few men of my time have been called to occupy a more peculiar or a more arduous sphere than has fallen to my lot. For many long years I was required to maintain an unparalleled conflict, both in and out of courts of law, on behalf of the churches and congregations assembling in the Tabernacle and Tottenham-court Chapel, in order to preserve their Christian liberties and their rightful properties in these edifices. The complete success, however, which attended the endeavour, sufficed a hundred-fold to compensate all that I was called to do or to suffer.

Dr. Campbell also alludes to the fact that the lease of the Tabernacle would expire in 1867, and that the property will have to be purchased for a large sum, and, in conclusion, expresses his affection for the members of the church, his special obligations to the teachers of the Sunday-schools, and his most fraternal regards and best wishes for his successor, the Rev. W. Grigsby. In a reply, signed on behalf of the church and congregation by Mr. Grigsby, Mr. R. J. Dando, treasurer, and Mr. F. Bristow, secretary, they say:—

Whether we look at the long, estimable, and intimate connection which has subsisted between us—the pastor and flock—for the long period of thirty-seven years, the high character and sterling endowments of our valued friend and teacher, the associations which so strongly attach you to our homes, our families, and our affections, or the peculiar and difficult course which lies before us,—all combine to deepen the gravity, the responsibility, and importance of our position.

After many expressions of affection and gratitude for spiritual privileges enjoyed through their honoured pastor, the address heartily reciprocates the expressions of esteem and affection which Dr. Campbell has severally addressed to the pastor, the managers, deacons, teachers, and the church generally, and assures him of the lasting regard in which he will ever be held by them.

NEW CONGREGATIONAL CHURCH, BROMPTON.—On Tuesday last, the foundation stone of the new Congregational Church, Edith-grove, Brompton, was laid by J. K. Welch, Esq., of Clapham. The weather was most favourable, and a large concourse of spectators was present to witness the solemnity. Shortly after four o'clock, after an appropriate hymn had been sung, selected passages of Scripture were read by the Rev. J. Alexander (Presbyterian), and a solemn dedicatory prayer was then offered by the Rev. J. S. Pearsall, of Eccleston-square Church. At the close of the devotional services, after the customary ceremonies, the stone was declared to be laid, and the short but suggestive address of the gentleman who presided was listened to with great interest. The pastor of the church, the Rev. C. Winter (whose indefatigable exertions deserve great praise), also read a copy of the statement which, with the denominational and other papers, had been deposited as a record. The Rev. R. Vaughan, D.D., then rose, and in a most compact yet comprehensive address, gave an outline of the faith as held by Congregational Nonconformists. The oration of the venerable doctor was so concise, yet so complete, was delivered with so much simplicity of style, and so great solemnity of spirit, that the whole assembly was deeply impressed. After the benediction the company adjourned to Onslow Hall, kindly lent for the occasion by the Rev. W. Bigwood and friends. Above 250 sat down to a substantial repast, and after tea the large room was crowded with an attentive and enthusiastic audience. J. K. Welch, Esq., presided, and after prayer by the Rev. S. Bird, of South Kensington, addresses were delivered by the chairman, the Revs. W. M. Statham, R. Macbeth, F. White, and other ministers and gentlemen. Among the audience were members of the Baptist, Presbyterian, Wesleyan, and Episcopal churches, as well as representatives from the Congregational churches of Putney, Brompton, Chelsea, and Kensington. The meeting, which was a very successful one, was closed by the benediction.

STAFFORD.—The Rev. Samuel Bennett, Handley, late of Lancashire Independent College, has accepted the very cordial and unanimous invitation of the Independent Church at Stafford to become their pastor, and will commence his labours on the second Sunday in November.

BILLERICAY, ESSEX.—The Rev. Thomas Grant, of Edmonton, London, has accepted the unanimous invitation of the Independent church in this town to the pastorate, and his ordination will take place immediately the requisite preliminary arrangements are completed.

Correspondence.

AFRICAN MISSIONS.

To the Editor of the Nonconformist.

DEAR SIR,—On the appearance in the public journals of certain statements made at the meetings of the Anthropological Society last autumn, our treasurer, Sir Morton Peto, now in America, sent out copies of them to our senior missionary at Cameroons. His reply has come to hand, and I forward a copy to you, and respectfully request the insertion of it in the *Nonconformist* at your earliest convenience.

I am, dear Sir, yours truly,
FRED. TRESTRAIL, Secretary.

Baptist Mission House, 2, John-street,
Bedford-row, London,
October 23, 1865.

"Cameroons, July 10, 1865.

"Before me are extracts from the *Morning Star*, dated April 20, 1865, containing a report of statements made at a meeting of the Anthropological Society, by Mr. Harris, Captain Burton, and others, traducing missionaries, degrading their converts, and exalting to admiration the low vices of the heathen.

"Being one of the assailed class, and intimately acquainted with mission work on the coast of Africa for nearly a quarter of a century, I am competent to write a few lines both for missionaries and their converts, and specially of the mission in the Bight of Biafra.

"Mr. Harris says, 'Missionaries do no work, they wear the black coat and the white neckcloth, they live in the high house, and eat expensive dinners.' This order we need not follow. He tells us 'they wear the black coat, &c.' And what if they do? Is there more disgrace in black than white? It would help Mr. Harris to a little knowledge could I have him here for six months, and make him go through our daily toil, and yet wearing the 'black coat and white neckcloth'—both of which, by-the-bye, he must bring with him, for he would not obtain them here.

"But 'they live in the high house and eat expensive dinners.' I would this were true of all missionaries on the coast of Africa. If any class of men here need the high house and not the hovel, it is the missionary class; and they, if any do, need the good dinner to sustain them in their perpetual toil. Can nothing be done, Mr. Harris, by the English public to compel you to make this your charge a true one? In my case the first part of this charge is true: I have the high house. But from whence comes it? You assert 'missionaries do no work.'

"Did I not put tools into the hands of these natives and teach them to fell the timber, to convert it into plank, and then to make the doors and windows? Did I not dig up the clay and make the first hundred of bricks, that the 'imitative animal' might do as I did? Did I not dig out the foundations and lay the bricks in mortar until these 'animals' could be trusted to build alone? The result is, I have a house, and it shelters me, and compared with native huts, it is something more than a palace. You say 'the African, like the monkey, is an imitative animal.' True: and his imitative powers go a little beyond the 'animal.' He does 'copy the missionary,' and hence it is the mission has a second house also; and these animals have just completed a schoolroom, and are now building me a chapel which bids fair to eclipse my house. These are all in brick! Hence also it is that you will find in these towns a body of artisans who twenty-two years since had not seen the saw, the chisel, or plane. They now saw timber and work it; they make bricks and build; they hammer iron and weld it; and these men owe all their knowledge to the missionary. Yet you say, 'Missionaries do no work.'

"Mr. Harris, have you thrown yourself among a heathen people without book or other aid, and through long months of attention and study have, little by little gathered up the sounds floating around you; giving

these sounds a form in writing; step by step formed a vocabulary, and at last, after a long period, made an African tongue your own? And was this 'no work'? Or having thus learnt a language, was it 'no work' to go among the heathen preaching six times every week, at the same time keeping the schools in daily and efficient operation?

"If we preach, the people want the Scriptures. You may despise the book which teaches, not Islamism, but that God has made of one blood all nations of men. We do not despise it, but we seek to secure a good translation. If the book be written, it must be printed. These youths—'imitative animals'—must be taught to compose in type, and to work the press. Have you thus written, and taught, and laboured till the entire New Testament is printed, and half of the Old? If you have done none of these things, you assert of the missionary, who has done it all, that 'he does no work.'

"And of that youth! It may be the one-time mechanic (all the better if he be, if he combines with mechanical knowledge devotedness to the loving Saviour, and deep sympathy with the objects of his life), will you assert of such a youth, who attempts to master the language only, and dies in the attempt, that he 'did no work'? Or of him who learns the language, and thenceforward preaches daily; journeys weary miles, battling oft with fevers, and daily with physical weakness. This work I see in others every day of my life.

"Go to Calabar, and you will find a repetition of this toil. Go to the Gaboon, and you will find two languages written, and Scriptures printed in both: and the men you thus malign are carrying the light of truth into the deep darkness of Africa.

"These things have not been done in a corner; they have been in progress for years, and are open to the inspection of all the world. Yet, in sight of all, you say 'THEY do no work.'

"Mr. Harris, I have done with you. I am well nigh worn out with labour. Weakness compels me to restrict my toil to twelve and fourteen hours daily, and sometimes prostrates me entirely, and I shall, ere long, be where lies will not assail me, and the perverse heart will work me no harm.

"We have been introduced to an 'imitative animal.' In his native state, not 'a nice one,' says Captain Burton, but 'infinitely superior to the African converted to Christianity.' To this he adds a special charge against the converts in Sierra Leone. I can leave to others the special slander against a people 1,800 miles away, but I may speak of men nearer home.

"Captain Burton, you have been to Victoria, you have seen Horton Johnson. He was with us in the first stage of the mountain journey. You saw Joseph Wilson, probably several others. Is it there we are to look for 'animals so infinitely beneath the wild ones'? Twenty-one years since I preached at Fernando Po, and Horton Johnson, for the first time, heard of the way of reconciliation with God for fallen men. His eyes were opened, and his heart and life were changed. During these long years he has lived a holy life; and you know that he is manly and honourable—universally honoured. And Wilson, too, for twenty-two years has borne the high character of a Christian man, and who, rather than remain with a prosperous business in the land where Catholicism forbids men to worship God, and substitutes the worship of images and dolls, exiled himself and family to the then wilderness of Victoria, sacrificing all that men of this world hold so dear. Can you charge him with wrong-doing? I specify these because *you* know them. What is to be said of that noble-hearted man, William Smith, who for years maintained the worship in Fernando Po during my much absence, who journeyed with and for me to mountain tribes? But why further individualise? I could go on to name a hundred converts once worshipping in the Church at Fernando Po, whose Christian life showed they were freed from the disgusting vices of the 'not nice Pagan animal.'

"'Not nice,' you say. No! we found Biso, a chief, at Basipu: his head covered with the 'bosuper,' that mass of clay and fat with which those animals mat together the hair of their heads. He was painted too with earthy pigments, oil and ashes; with sundry snake skins, incisors of the bush cat, bones and feathers of fowls, as ornaments, round his neck, arms, and loins—the ordinary type of the Fernandian gentleman. He heard the tale of human redemption, and, animal as he was, he became interested; he heard till he believed in the power and willingness of the Son of God to save him, degraded and debased as he was. He washed his skin. He worked at his farm right manfully to clothe himself and maintain his family. He became a convert, and, in after life, spent much of his time in telling the tale of mercy to his fellows in their mountain homes, and doing this for three years, unpaid, till death laid him low. He was not alone, many of the Fernandians followed him, whose Christian manly life testified to the falsehood of the slanders heaped on native converts, and although two instances occurred where they returned to their mountain life for a time, yet I defy you or any other man visiting or resident at Fernando Po, to point me to a single instance of theft or drunkenness in converts from that wild race up to the time of our expulsion from the island. Wrong-doing did occur among the resident converts at Fernando Po, but it led to their immediate expulsion from the Church.

"You tell us that 'converted Pagans lose their own code of morals, and do not acquire ours.' 'Ours!' Do you mean that code of morals Englishmen practise on the coast? Oh! at any cost keep the converts from such a code. In this you point us to '*incontinence* in women.' Capt. Burton! Do you thus invite me to proclaim some fearful truths in the ears of the English nation? I forbear. Yet I may say that twenty-four years since we found the community at Clarence living in common, marriage unknown. Ten years later, and you could not find domestic union without marriage. Did it not become the complaint of men bearing England's proud name that 'Fernando Po was spoiled by the missionaries, that you could get no work done on the Sabbath; and as to the women, money would not buy them?' But chastity and piety was not a sufficient defence against the wiles of a few of our English visitors, and the daughters of Africa have oft fled to my house, and the houses of our principal men, to escape from vile and drunken attacks.

"Captain Burton, I do fearlessly and cheerfully assert, from long connection with the church in Fernando Po, that its Christian women were, as a body, an ornament to their sex, and noted for unostentatious piety and steadfast faith.

"Enough of the island! Go to Bimbia. On its hill side lived Moindu, who, in visage and life, reminded one of the degrading epithets your would-be learned men apply to these Africans. The story of a Saviour's love was told her again and again. At the end of a few months she came to the teacher, with a heart nearly bursting with emotion, and in broken utterance said, 'The teacher has told me much; I heard not these things before my eyes begin to open; but the teacher comes no more; will he leave me to perish? who else can help me? Oh, tell me more of Him who died to save!' That woman did hear more, she became a lowly disciple, and for years adorned the Christian life, and died in the hope of a life beyond the grave.

"Moindu was not alone in the Christian path at Bimbia; men and women soon joined in the worship; many are died. The devoted teacher, too, is dead, but some still live, and are faithful to their profession.

"On the banks of this river lived Ediker, a chief. He was a Pagan; but was he an 'animal'? For years he listened to the Word of Life. He thought much about it. He asked questions. Instruction was not lost on him. He became intelligent and inquisitive. He was oft with me. At length he said, 'Teacher, I am in the dark. I hear all you say; I feel it is true. But you English have had the Bible a long time; why did they not send it to my father? They sent ships; they bought and stole our people and slaves. Then they stopped, and began to buy oil. They bring us cloth, and guns, and powder, and rum. They rob us; they cheat us; they kill us; rum makes the young men quarrel, and it kills the old. Your people do not fear God; they do not believe the Bible! How is this? I am troubled for my father. He was a good man. He did not steal, nor cheat, nor kill. But he never heard of the way of life by the Lord Jesus. No one ever told him; and where is he?' Time would fail me to tell the tenth part of his words; yet I may ask you, was this questioning, thinking, and finally believing African, an ape? He became a convert; and where is the man who can point out a failing in that man's Christian life—even to the day of his death?

"And what a tale, too, might I tell of 'Ntepe,' of 'Tondi,' of 'Longe,' of 'Nkwe,' of 'Ngwa,' of a multitude, the living and the dead! And that body of converts who are around us—they are defective in knowledge; they oft err through ignorance, and to teach and lead them in the right way is our constant work. And you or any other man shall have our thanks if you reveal to us a single wrong act. It shall not be unredressed a single hour.

"Captain Burton, I must close. I shall take an early hour to speak of Africa's 'ignoble literature' if it be possible. In the meantime we part. I revere the memory of the dead—missionaries and converts. I respect the living, whom I see struggling with difficulties, afflictions, and toils, and who are daily and manfully contending with temptations and evil influences, and, in the name of the dead and the living, as well as my own, I hurl back upon you the gross calumnies you have uttered against African converts.

ALFRED SAKER, Missionary at Cameroons.

"CRAYON SKETCHES."

To the Editor of the Nonconformist.

SIR,—We have had a trying summer, physically and morally. The heat has been intense, and the price of provisions excessive; while we have been alarmed at the near approach of cholera and yellow fever, and the destructive ravages of the cattle plague. Murders have been fearfully numerous, and some of them of such a savage and terrible kind as almost to shake one's faith in the national character. The minds of ordinary men have been perplexed and their bodies unnerved by the accumulated weight of these public calamities. The hearts of the desponding have well-nigh failed them, and even the sanguine spirit has had a struggle for it.

Under such circumstances, it is comforting to be told that we have a body of men among us who are perfect, to whom the ordinary infirmities of humanity are unknown, and who physically, morally, and intellectually, stand foremost amongst the sons of earth, "since Adam's fall"—whose qualities are, in short, in all respects higher than any saint, martyr, philosopher, or even apostle has been said to possess by any contemporary eulogist.

It is, indeed, a noteworthy fact that since the creation of the world until now, the men who have been in the front rank of knowledge and excellence, have had to confront the opposing forces of the world, and have generally been misunderstood and cast out, leaving their works behind them to fight the battle. But times are changed. There is now no poison for Socrates, and no stripes for Paul. The hemlock has been superseded by the laurel, and the "weak bodily presence and contemptible speech" are no longer known among us.

It is consoling, Sir, to be assured of all this, and there is only one drawback from the satisfaction which such an assurance is calculated to produce; namely, the affliction which it must be to such men as these, to be so publicly advertised in all their various and peculiar perfections. The confusion of the philanthropist who "did good by stealth and blushed to find it fame," was, surely, nothing to the distress of the man who sees his bosom secrets—the very entrails of his spiritual being—torn out and held up bleeding and quivering to the gaze of the crowd. He must shudder when he sees a struggling and yet infant virtue hailed as a conqueror and crowned before the world. Modesty is the soul of genius, and shrinks with loathing from the hand that would expose its beauty.

Burns invoked a power that should show us to ourselves, that we might become conscious of our weakness and failings. Saladin the Great had the humiliating memento of his mortality always before him; and who has not read of the skeleton in the ancient banqueting halls of the Egyptians? All this is very painful, but very salutary. It is certainly more painful to a modest mind (let us hope it may be more salutary also), to be shewn to itself and to the world with its salient excellencies only exposed; while a "crayon sketch" on this principle, hung over the dinner table, might be fatal to any but the strongest digestion.

I am sorry to find that between eighty and ninety public men have suffered thus for the good of the world. I am proud to claim some of them as my personal friends. I have not seen them since—I trust they have survived it.

I am, Sir, yours faithfully,
A LAYMAN.

THE BIBLE SOCIETY.

To the Editor of the Nonconformist.

SIR,—Will you allow me, through the medium of your columns, to ask the Bible Society why there is not a single Nonconformist minister on their list of vice-presidents, which, however, includes the names of two archbishops and thirty-one bishops?

Without explanation, this certainly looks like snubbing the Dissenting subscribers.

Yours truly,
NONCON.

Oct. 23, 1865.

THE SECRETARIES OF THE BAPTIST MISSIONARY SOCIETY.

To the Editor of the Nonconformist.

DEAR SIR,—I heartily concur with you in the expression of your surprise at the suicidal policy adopted by many of our brethren in their determined opposition to the increase of the salaries of the secretaries of the Baptist Missionary Society. Their remuneration is totally inadequate, and, in my opinion, to oppose its increase betrays a policy as narrow as it is unwise. We want for our society the best men we can get—men of large experience and thorough business tact. Our success, humanly speaking, depends on this, and the better the men, the wiser and the more successful will be the management of our affairs. Such men must not only be paid, but well paid, and I confess that I know of no commercial establishment where men, having the experience and capabilities which our secretaries are known to possess, are so inadequately paid. I know that many of the heads of departments in our city houses are getting three times the amount which our secretaries receive; and I do not hesitate to say that, if the latter had devoted themselves to business pursuits with the earnestness and diligence with which they have discharged their official duties, their incomes would have been far more than trebled. In addition to this, there is another view of the matter that ought not to be overlooked. If I am rightly informed, the separate incomes of the secretaries are now precisely what Mr. Dyer used to receive thirty years ago, and in the altered state of things, 400*l.* *now* would not be more than 300*l.* *at that time.* Rents are much higher, and provisions of all kinds are considerably dearer than at the period to which I allude. I am told that the secretaries have declined to receive the proposed addition to their salaries: this may be to their honour, but I am sure it is not to our credit as a denomination.

I am, dear Sir, yours truly,
A BAPTIST CONSTANT READER.

Upper Norwood, Oct. 23, 1865.

"NONCONFORMIST CHURCHES" AND PREACHING.

To the Editor of the Nonconformist.

DEAR SIR,—In the remarks made by your correspondent "Broad Church" upon my observations on the above subjects, I do not find either Scripture statements or argument introduced in refutation thereof, and I may fairly infer that to attempt this would not have been convenient.

I did *not* use the term "satisfaction" or make allusion to "Calvinism," or any other system, but simply advocated such preaching as Saint Paul contends for, in connection with a holy life. The more intellect, the more sound scientific knowledge our preachers have, the better; but if Christ and His sacrifice and righteousness, if the doctrines of the new birth, repentance, faith, justification, and holiness of life (does "Broad Church" allude to these as *dogmas?*) are thrown into the background, and other subjects put in their place, it will be found that the "glory is departed," and that preaching is no longer the "power of God unto salvation."

I say not a word against polished diction or masterly eloquence, nor do I stand up for hackneyed words or phrases, except they be Scriptural ones, and then let Saint Paul, who is discussing this very subject, settle the matter. (See 1 Cor. ii. 13.)

Your correspondent speaks of "the authority and teaching of Scripture," but adduces not a single passage in support of his views. Well, then, in reference to the follies and vanities of the world, what does it say? (See 1 John ii. 15—17), and a multitude of other places. And, to be a little more definite, let me ask whether attendance at the race-course, the theatre, the public dance, or the gambling-table, is compatible with this teaching? I venture to affirm that if the "kingdom of God is within us" the love of those things will rapidly die out. Real Christians, however weak in the faith, will have lost the relish for them. Notwithstanding the fine language employed by your correspondent, his ideas seem obscurely expressed except on these two points; namely, of wishing for pulpit ministrations far removed from Scriptural precedent, and for a standard of Christian spirit and conduct infinitely below that of the New Testament, and in thus explaining *away* the most vital truths, it is HE who is adopting a "standard of belief shaped on narrow and unmeaning interpretations of Scripture."

In finally taking leave of this matter, the writer begs to say he is not a *Baptist*, nor yet a minister or a deacon; but he hopes, for many more than thirty years past, a Christian as well as

AN OBSERVER.

Nottingham, October 21, 1865.

THE CHOLERA.

Cholera still prevails in Paris, though in a somewhat mild form. The following is an approximate table of deaths from cholera within the last ten days—but official figures are still kept back:—October 11, 165; 12, 191; 13, 180; 14, 195; 15, 264; 16, 216; 17, 215; 18, 217; 19, 197. A medical journal observes:—"The character of the cholera now prevalent is very different from that of 1849. Its distinguishing feature is the typhoid type. An experienced army surgeon says that it requires great attention on seeing one of the patients now in the hospitals for the first time, to tell whether his disease is cholera or typhus. Suddenly fatal cases, or cases without premonitory symptoms, are very rare indeed. Dr. Breard, a physician in large practice, had died of the epidemic,

aged sixty-four. Two house pupils of the Saint Antoine Hospital had also been carried off."

The Emperor of the French, wishing to judge for himself of the state of the cholera in Paris, paid a visit unexpectedly on Friday afternoon to the hospital of the Hotel Dieu. His Majesty, accompanied only by Colonel Reille, visited all the cholera wards and spoke to the occupants of almost every bed. He conversed for some time in English and German with several foreign patients. He passed fully an hour in the hospital, and made very minute inquiries, both as regards the Hotel Dieu from M. Imard, the director, and the Lady Superior of the Sisters of Charity who attend the sick, and from M. Husson, the director of "public assistance," as to the sanitary condition of the other hospitals and Paris generally.

The cholera has increased in the southern portion of Madrid. On the 20th there were 136 cases of cholera and 93 deaths. Emigration from Madrid continued, over 80,000 persons having fled panic-stricken from the city. The deaths at Seville were estimated at 50 a day. At Gibraltar the pleasant change in the weather appears to have had a beneficial effect on the public health. Cholera had nearly disappeared from amongst the entire population, civil and military.

A Paris telegram states that the English Government has acceded to the French proposal that an International Sanitary Conference should be held at Constantinople to devise the means of preventing future outbreaks of cholera in the East, and of arresting the progress of the epidemic should its extirpation prove impossible. The Porte has appointed a Commission to institute inquiries at Medina, Mecca, and Djeddah into the causes of the recent epidemic, and to deliberate upon the measures of precaution to be taken in future.

THE ADMINISTRATION.

(From the *Observer*.)

On Thursday Earl Russell received a communication from Sir George Grey, the Secretary of State in attendance upon the Queen, that her Majesty was pleased to empower Lord Russell to form an Administration. Lord Russell came to town from Pembroke Lodge, Richmond-park, on Friday. He transacted business at the Foreign Office on Friday, and in the afternoon issued circulars to his colleagues in Lord Palmerston's Government for a meeting on Thursday next at the Foreign Office. Lord Russell had previously communicated with the organ of the Government in the House of Commons. Beyond this nothing else has been done.

(From the *Globe* of Monday.)

The Queen, in the exercise of her prerogative, has been pleased to signify to Lord Russell her wish that he should carry on the Government as First Lord of the Treasury. In proceeding to execute the Queen's commands, Lord Russell has received cordial assurances of support and confidence from all his colleagues. The meeting of the Cabinet, which was appointed to take place on Thursday, is postponed to Saturday, in consequence of the alteration of the arrangements connected with the funeral obsequies of Lord Palmerston. Until then we cannot specify the changes which must follow the death of the late chief of the administration, but we believe we are not wrong in anticipating that the country will have the advantage of the ability and experience of Lord Clarendon as Minister for Foreign Affairs.

Court, Official, and Personal News.

It is understood that arrangements are being made for the departure of the Queen from Balmoral on Friday, the 27th instant, and that her Majesty is expected to arrive at Windsor on the following day.

The Prince and Princess of Wales arrived at Marlborough House early on Tuesday morning from Scotland.

Prince Alfred joined his ship, the Racoon, stationed at Portsmouth, on his return south from visiting her Majesty at Balmoral.

The freedom of the city of Glasgow has been offered to and accepted by Mr. Gladstone, but he declines any public festivity.

It is understood that the Prince of Wales will be invited to accept the Mastership of the Trinity House, which has become vacant by the death of Lord Palmerston.

We (*Bristol Mercury*) understand that our member, Sir Morton Peto, is expected to arrive in England on the 11th November, and that he will be in Bristol on the 13th, to attend the Colston's anniversary.

The resignation of Mr. Justice Crompton is announced. His lordship is seventy-three years of age, and for some time past has suffered from ill-health. It is said that Sir R. P. Collier, the Solicitor-General, will have the offer of the seat on the bench, and that in the event of his acceptance of it the Hon. George Denman will be appointed Solicitor-General.

Lieutenant-General Sir Fenwick Williams is appointed Lieutenant-Governor of Nova Scotia.

The *Herald* mentions a rumour that Earl Granville will replace Earl Cowley in Paris, the latter desiring to retire.

At the Birmingham Industrial Exhibition, last week, the first prize of the value of 25*l.* was awarded to Mr. Peter Gaskell, the inventor and patentee of the cab indicator, which shows the distance the cab goes, and the amount the passengers have to pay.

Postscript.

Wednesday, Oct. 25, 1865.

CONGREGATIONAL UNION OF ENGLAND AND WALES.

The autumnal session of the Congregational Union is being held this week at Bristol, under the presidency of the Rev. David Thomas, B.A., of that town. The session commenced with a public devotional meeting on Monday evening in Castle-green Chapel, which was very largely attended, the chapel being well filled with ministers, delegates, and others. The service commenced with singing and the reading of the Scriptures, the passage selected being the 1st chapter of the Epistle to the Colossians. The first prayer was offered up by the Rev. Mr. Bevan, colleague of the Rev. T. Binney, of London; the second by the Rev. A. McMillan, of Craven-hill Chapel, London; and the third by the Rev. P. Thomson, M.A. The hymns were read by the Rev. Dr. Smith, Dr. Morton Brown, and the Rev. Robert Ashton. A powerful address was delivered by the Rev. Theophilus Lessey, of Barnsbury, London. The rev. gentleman based his remarks upon the closing part of the 49th verse of the 24th chapter of St. Luke's Gospel—"Tarry ye in the city of Jerusalem, until ye be endued with power from on high."

The Conference on Tuesday morning was commenced by singing the hymn, "Spirit divine, attend our prayers." The chairman then read Psalm xix., and a portion of 2 Cor. v., and prayer was offered up by the Rev. R. Robinson, of York-road Chapel, Lambeth.

The Chairman then delivered the inaugural address, of which the following is an outline:—After some preliminary remarks, in the course of which he expressed the thankfulness and pleasure with which the Congregational Churches of Bristol welcomed the presence among them of the members of the Union, and referred with great respect and affection to the loss which the Union had sustained in the death of the late Mr. W. D. Wills, the chairman proceeded to say that, having addressed the annual assembly in May, on the relation of the Christian ministry to the prevailing standard of the Christian life, he thought there would be a fitness, in it and advantage otherwise, if he requested the attention of the present assembly to the subject of the Christian parent's responsibility. He remarked on the intimate relation of the Church to the family, and observed that though, in times of special religious awakenings, large accessions were made to it by the conversion of those who had none of the advantages of a Christian parentage and training, and that in ordinary times it has always been gathering to its bosom by conversions from that class, yet that in these ordinary times it had depended mostly for the renewal of its strength and the increase of its numbers on the adhesion of those who were reared in families more or less closely associated with it. He remarked that the Congregational Churches presented no exception to this, but that yet they had by no means been enlarged in this way to the extent that might have been expected. It was a matter of common observation and regret that there was a large proportion of the children of those who constituted them whom they could not attract, or on whom they failed to retain their hold. The question was being ever asked, "How may this defect in the contribution of their strength and growth from family succession be corrected?" "What are the conditions on the fulfilment of which the children of the godly among them might with any confidence be expected to maintain the same outward religious associations with their fathers?" He specified the following as the conditions:—1st. That they share in the goodness of their fathers. 2nd. That they receive early and adequate instruction in the principles of Voluntaryism and Congregationalism—the distinctive ecclesiastical principles on which their churches are founded. 3rd. That they be habituated to some forms of Christian work in connection with the activities of their churches. Having enlarged upon these, he admitted that their churches had suffered because they had failed to adapt their places and forms of worship, and the method and quality of their instruction, to the taste and intelligence of the age. But he thought that their failure in that respect would not alienate from them any considerable number of the young, when there were fulfilled in them the three other conditions named. He then proceeded to say that however great a matter it was with them, taken by itself, that the children in their families should be united throughout life to their own section of the one Church of Christ, God was their witness, that it was a small matter with them compared with their union with Christ Himself. How may this latter union be effected, in so far as it is dependent on human instrumentality? This is the question which now and always pressed on them with greatest urgency. The question was no sooner asked, than their thoughts turned to the power of parents in the formation of their children's character. The parental influence in this respect is readily recognised under general representations of it, but there is very commonly wanting a distinct and practical belief in it, where it is truly religious, as operating with any of the regularity which marks the action of a Divine law. Is there such a connection between the faith and piety of the parent and the faith and piety of the child, that when the former are exercised so that their just influence shall be felt, we may calculate upon the latter following by the operation of a Divine law. The chairman then entered upon an inquiry into the grounds of the belief in that connection, an inquiry bearing directly on the main purpose of the address. He made that ground to consist: 1st—In the natural ordination, whereby new forms of existence are impressed with the character of the immediate sources or instruments of their being. 2nd. In the means and opportunities given to the parent for the formation of his children's character on the image of his own. 3rd. On the fact that we may calculate with confidence on the communication of the Divine Spirit's grace, when the parental influence is duly exercised. Having dwelt at considerable length on these points, he adduced the testimony of Scripture in support of the position sought to be established. Objections to the doctrine of the connection between the character of parent and child thus maintained as partaking of the fixedness of a Divine ordination were then considered. It might be objected; 1st. That it seemed to preclude the necessity of the personal conversion of every soul that is restored to God. 2nd. That it took little or no account of the free action of the human will. 3rd. That it wanted the confirmation of experience. Having met these objections, the chairman enlarged upon the necessity for the parent's faith in the Divine ordinance, according to which the character of the child followed from that of the parent. He observed that it was necessary to a due sense of his responsibility, and necessary to his encouragement and support, under the burden of spiritual care laid upon him in relation to his children. He then recognised the difficulties by which the parent was beset, when he would be wise and good up to the measure of fulfilling the conditions on which the law of moral connection became operative in favour of his children. He dwelt at large on the following things requiring his vigilance and care, if he would see his children grow up in the faith and obedience of Christ. 1st. The sentiment which has prevailed in every age, and which assigns a greater sanctity and spiritual power to the Christian church than to the Christian family. 2nd. The error which would make the parent's spiritual service to his children rest on his conscious and direct efforts for their good; only in a subordinate degree, on the unconscious and undesigned influence of the spirit of his life. 3rd. The temptation, which in this day is more than ordinarily strong, to seek the temporal advancement at the expense of the spiritual well-being of his children. 4th. The evils which threaten the religious character of his children from the influence of the popular literature of the day. 5th. The influence of the social entertainment which now more than ever enters into the family life. Having discussed at length these several points, the address closed by a reference to the special grounds for submission and encouragement under the great burden of parental responsibility, and particularly to the grounds furnished by the help provided in the church for the Christian parent.

The address occupied an hour and a half in reading, and was warmly applauded throughout. At the conclusion the hymn, "Father of men, Thy care we bless," was sung. The Rev. H. Allon, of Islington, then moved, the Rev. P. Thomson, of Manchester, seconded, and it was carried unanimously—

That the cordial thanks of this assembly are hereby rendered to the Rev. David Thomas, B.A., for his inaugural address; and that he be requested to allow its publication with the minutes of the session, and in such other way as may seem desirable to the committee of the Union.

The usual business of the Union was then proceeded with.

The late Premier.—Workmen have begun to prepare the grave of Lord Palmerston in Westminster Abbey. He is to be buried close to Pitt and Fox and other statesmen who have had graves in the Abbey awarded to them.

America.—The City of Washington has arrived with dates to the 14th inst. The previous speeches of President Johnson will have prepared the reader not only for the cessation of martial law in Kentucky, but for his significant reply to a South Carolina delegation, that in dealing with Jefferson Davis the Government had no desire to thirst for his blood. This is a plain intimation that the great rebel's life will be spared. Mr. M'Culloch strongly advocates the funding of the legal tender notes. Gold on the 14th was quoted at 144¼.

MARK-LANE—THIS DAY.

The supply of English wheat on sale at Mark-lane to-day was very moderate. The trade, both as regards red and white samples, was firm, and Monday's currency was well supported. A fair clearance of the stands was effected at the close of business. With foreign wheat the market was tolerably well supplied. The amount of business transacted was moderate, at fully late rates. Floating cargoes of grain were in fair demand, at very full prices. Good and fine malting barley ruled firm, at extreme rates; but inferior barley moved off slowly, at Monday's currency. The malt trade was steady, and prices ruled firm. Oats were in good supply. Most qualities were in steady request, at fully the late advance in the quotations. Beans were very firm, and prices were rather on the advance. The market was scantily supplied with English qualities. Peas fully supported late rates. The supply on offer was very moderate. The flour trade ruled firm, at full currencies.

ARRIVALS THIS WEEK.

	Wheat.	Barley.	Malt.	Oats.	Flour.
English and Scotch	560	1,150	350	140	720
Irish	—	—	—	—	—
Foreign.....	650	850	—	45,730	
					1,040 sks.

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TO CORRESPONDENTS.

"E. Mathews."—We have not space for his letter.

*** The letter of Dr. Angus is unavoidably deferred till next week.

The Nonconformist.

WEDNESDAY, OCTOBER 25, 1865.

SUMMARY.

The decease of Lord Palmerston has proved to be an event of great European interest. His own countrymen have naturally offered in every available form their sincere tribute of respect and admiration for the lamented statesman, who was in so many respects a type of the national character; and the Queen, interpreting the prevailing feeling, has requested that the deceased Premier—who, with his usual simplicity of taste, had given directions for the quiet interment of his remains in the cemetery of Romsey, his birthplace — may be buried in Westminster Abbey, by the side of so many of England's statesmen. The funeral, which will be a public one, takes place on Friday. The Emperor of the French, through his Foreign Minister, has given elaborate expression to his appreciation of Lord Palmerston's high qualities, and his sorrow at the loss of a statesman who held fast to the French alliance; and the Sovereigns of Italy and Belgium, as well as the President of the Swiss Confederation, which owed so much to his lordship, have cast their wreaths upon his tomb. The whole continental press, also, have prominently sketched, from their several points of view, the characteristics of the British Premier who, for the past half century, has exercised so great an influence on European politics, and has on the whole aimed to extend the blessings of constitutional freedom.

The Rev. W. Rogers, Rector of St. Botolph, Bishopsgate, a prominent educationist and a member of the Duke of Newcastle's Commission, has propounded a scheme for utilising the city charities. He proposes to establish a great Middle-Class Day School "for the children of parents who cannot afford to pay more than 1*l.* per quarter for their education," and to invite the City parishes to contribute towards its foundation out of the surplus revenues of their charities. He relies, too, on the aid of the City companies, the great commercial firms, and wealthy employers in the City in providing for the cost of the site and building, the intention being that the school should henceforth be self-supporting. There is no doubt that Mr. Rogers's scheme would meet a great want of the present day, and that the resources which he proposes to appropriate are ample. There is reason also to believe that it will not meet with opposition from the trustees of these funds. We only hope that if the suggestion should be carried out, the new educational institution will not be allowed to become, like the rest of our public schools, the monopoly of a sect. The whole subject of educational endowments is once more under the consideration of a Royal Commission, and it would be worthy of a powerful Liberal Government to propose, and carry through Parliament, a comprehensive plan for making these misused funds available for public education, in lieu of further claims upon the national exchequer.

A certain brilliant historian once charged Napoleon III. with personal cowardice. Mr. Kinglake will perhaps be sorry for the charge when he hears that the Emperor—the Empress sharing in the good work—has been visiting the cholera patients in the Paris hospitals, and cheering them with his kindly expressions of sympathy, and his care for their comfort. Such acts tell immensely upon our sensitive French neighbours. There is still much mystery as to the extent to which the epidemic prevails in the French capital. But it has not yet disappeared, though its virulence has abated. At the suggestion of the practical French Government, an international conference will shortly be held at Constantinople to investigate the origin, the conditions which appear to regulate the progress of the cholera, and the best means of defending Europe from its ravages, without attempting to control the free action of any government. Before next summer—if the virulent disease should then really appear amongst us—we shall be better prepared to cope with it. But "prevention is better than cure." As Dr. Letheby says, the cholera "implicitly obeys the law of other epidemics, and strikes hardest where there is poverty and filth and ignorance and fear." And as he says, "the surest prophylactics of the diseases are all those things which sustain the vigour of the body and keep off the depressing influence of fear; for, assuredly, if we may rely on the teachings of experience, the disease may be either deprived of much of its power, or it may be aggravated into a frightful pestilence, and it is for us to decide which it shall be." Constantinople, Ancona, and Madrid are striking examples of the fearful consequences that may result from a cholera panic.

The calm which has seemed to prevail at the Vatican in prospect of the future has proved deceptive. Mgr. de Mérode, the soul of the party of resistance, has suddenly fallen into disgrace, and the diplomatic Cardinal Antonelli is once more in the ascendant. The Cardinal War Minister—it is an odd conjunction of terms—has served the Pope not wisely but too well. Undaunted by an empty exchequer, he pledged his own faith in order to raise sums to furnish his Holiness with other than spiritual defences; and, in defiance of France, gave orders to treat the "Royal bands"—the cut-throat brigands—with great leniency. His downfall is coincident with the return of M. Sartiges, the French Minister, and has come opportunely to help the Italian Government at the Parliamentary elections now coming off.

Gathering up the rumours which prevail along the coast of Madagascar, and lose nothing of volume on the journey, the French papers tell a formidable story of disturbances in the capital of that island, arising out of the payment of the indemnity exacted by the Imperial Government in connection with the Lambert claims. It is said that the populace demanded the expulsion of the French Consul and the Roman Catholic mission, and the former is represented as in some danger. But, according to direct accounts brought by Mr. Ellis himself, the indemnity which is said to have been the cause of this menacing demonstration was to be paid, though not till this present month. There is no doubt, however, that the projects of M. Lambert, which were annulled at the late King's death, were very obnoxious to the Hovas.

DEATH OF LORD PALMERSTON.

Although within a day or two the noble Premier would have completed his eighty-first year, his death has taken the world by surprise—and although there are many who, like ourselves, looked forward with earnest desire to the termination of that political influence which he wielded over the country, there are few indeed who will not with us lament his somewhat abrupt departure from our midst. Like the late Sir Robert Peel, they who most severely censured his general policy will be foremost in professing, "We are all proud of him." The most conspicuous of British statesmen has vanished from our sight. He who during the last half century has never been withdrawn from public attention, and who for some years past has absorbed a preponderant and still increasing proportion of it, has suddenly disappeared from the scene of mortal affairs, and no man of ordinary sensibility can look upon the void which he so lately filled without feeling a pang of regret that his place among the living is vacant.

Lord Palmerston is gone, and, albeit it would be childish to conceal the satisfaction with which we contemplate the collapse of that political system of which he was the soul, it would be churlish to hide our admiration of many of those qualities which enabled him for so considerable a period to infuse life and vigour into what was in its own nature devoid of both. We shall not, even over the ashes of the dead, and while our heart yearns to express the sympathy which the sight of them awakens, offer to the late noble lord's memory what, if it had been due, would have been due to his life. He was, in no proper sense of the word, a great statesman. He was wanting in most of the attributes which constitute one. His name, indeed, will fill a large space in the history of his country. But he will not, as some of his predecessors, have left upon the age the impress of his power. There is nothing to survive him from which men in after times will gather evidence of his supremacy. His works were not monumental. He has not in any way permanently altered the current of human affairs; and while, perhaps, few men have lived in modern times who enjoyed so wide a fame, there are not many of his contemporaries whose names will reach posterity respecting whom such perplexity will be felt in assigning satisfactory reasons for the extent of their reputation. The brilliant meteor which has sped across the firmament, which has attracted every eye, and has exploded in a blaze of light, has not left less cognisable traces of its career, than will the political course of Lord Palmerston upon his country's destiny. His world-wide popularity was purely personal. The influence of his name has died with him.

Yet Lord Palmerston was no ordinary man. As a political expert it would be difficult to find his equal within the range of modern European history. He was, perhaps, the happiest exemplification of what half a century of official training may do for a man who has no special purpose in view, but whose intellect has been carefully cultivated, and is naturally quick, dexterous, and unimpeded in its action by moral scruples. Fortune greatly befriended him—but fortune did not suffice to raise him to his eminent position. Had he died at fifty years of age, he would scarcely have been heard of again—at seventy, he would but have been one, and not by any means the foremost, in a crowd of distinguished contemporaries. His longevity was an indispensable ingredient of his fame—and the vivacity, energy, and pluck which he exhibited long after men of common mould yield to the inroads of decay, enhanced the effect of efforts which, besides being striking in their own character, had the advantage of being associated with all the additional authority which the highest position could give them. There is no act of Palmerston's which will confer upon him immortality. There is no series of acts, small in themselves but yet of aggregate importance, which will float his name down to distant ages. But, if he was not a great man, he was one of the most notable men of his day—and, considering the slight elevation of his aims, this is no mean tribute to his power.

It was not the noble lord's fault, though it must be reckoned among his deficiencies, that he served nothing greater or better than the passing times. He had no ideal before which his nature loved to bow down. His spirit owned subjection to no masterful thought, no imperative principle of action. He cared not to ask, "What is truth"? He cared not when he saw it to follow it, for its own sake. He was not a bold swimmer who having fixed his eyes upon a distant point buffets his way towards it as best he may. He had the courage of one—he did not shrink from the labour or the danger of the feat—but if he battled with difficulties it was for the mere pleasure of overcoming them, not for any ulterior end to be gained by it. His policy, both foreign and domestic, may be attributed far more to his delight in exercising his own powers, than to any extraordinary interest he took in its issue. His superb animal spirits made him rejoice in troubled waters. He had no taste for war. He was far from indifferent to human suffering. But he loved the excitement of venturing as close as possible to any visible danger, and he gloried in the triumph of coming through it unscathed. It was this delight in the exercise of his own skill which made his foreign policy one of perpetual restlessness, and which stimulated his desire to see the country well armed. He craved a strong reserve, at any expense, because he wished to be able to do marvellous political feats without placing the country in serious peril. He seems to have regarded "judicious bottle-holding" as so peculiarly his forte that he occasionally raised a suspicion against himself of having got up the fray for the sake of plying his chosen vocation.

The foreign policy of England while under his direction is usually said to have been one of lively sympathy with the extension of constitutional government on the Continent. There can be no doubt of the fact that Lord Palmerston wielded the moral influence of his country in most cases in support of free institutions against military despotism, and it is but fair to believe that he did so on the ground of his preference of the former to the latter. It cannot, however, be concealed that some passages of his official career are referable to no such motive. The expedition into Affghanistan, the wars with China, the countenance at all times given to Turkey, and, finally, the hasty congratulations with which he hailed the overthrow of the French Republic, showed that he could be swayed by other causes than a desire to widen the area of liberty. We believe the truth to

have been that his exuberant energy, his consciousness of diplomatic skill, and his long training in the War Office, disposed him to take part in every quarrel which afforded opportunity for the employment of his talents. From the time of the second French Revolution most of the disturbances in Europe resulted from the struggles of peoples to throw off the intolerable burden of absolute Governments, and hence our Foreign Office intervention necessarily assumed, in the majority of instances, a semblance of sympathy with the oppressed. But the noble lord never allowed himself to subside into inactivity from the absence of such occasions for his exertion. He was ever on the alert to discover fresh scope for his industry, enterprise, and courage, and, unfortunately, it could not always be discovered in association with Liberalism. Nevertheless, this did not prevent him from handling difficult and delicate affairs whenever they could be met with, and it was seldom that he had not in tow some undertaking which demanded all his diplomatic dexterity and nicety to steer clear of war. Let it be added that after keeping public expectation in more or less painful suspense for a considerable time, he generally contrived to succeed.

Of the noble lord's home policy we need not speak. So far as it was conservative, it was his own, or, at any rate, in unison with his convictions and sentiments. So far as it was progressive, it was his rather by adoption or sufferance, than by origination or choice, and was due either to the necessities of his party, or to the genius of one or more of his colleagues. Yet he was for several years, and up to the moment of his death, a most popular Minister. His age, his freshness, his wit, his good temper—the zeal with which he partook of all social enjoyments—his love of English sports—his liberality to his tenants—his boundless hospitality—his frank, jovial, unaffected manners—the ease with which he forgave and forgot offences—the constancy with which he stood by his friends and his subordinates—the kindly gaiety of his spirits—the indomitable energy with which he devoted himself to work—all combined to render him a popular favourite. People overlooked in him things which they would not have tolerated in another, and, considering what he was, it was not unnatural that they should do so. But he seldom carried his political waywardness beyond safe limits, and when his instincts apprised him of having gone too far, he was generally discreet enough to change his course with grace. His tact in the management of men was marvellous, and his generosity as an administrative chief bound all the members of the administration to a recognition of his supremacy.

And now he is no more. At a happy moment for his reputation death has summoned him hence. The land mourns his departure, for the greater part of its inhabitants took a personal interest in him. His decease marks the termination of a political epoch—one, we cannot but think, that thoughtful foresight will not be sorry to consign to the past. To the memory of the man we offer a cordial tribute of admiration—but the character of his *régime* renders change not unwelcome. Much yet remains to be done to bring up the political organisation of the country to the intelligence of the age; much that, to be well done, requires earnestness of purpose, fidelity to principle, and the best and most conscientious exertion of progressive statesmanship. It was felt by all that work of this kind could not be attempted whilst Lord Palmerston lived—it is equally acknowledged by all that the time has now come for making a serious effort to achieve it. We bid adieu to the departed and venerable Premier as to a guest whose company was pleasant and exciting, but whose stay precluded all thought of serious changes, and, with regret for what we lose by his departure, we feel that our next business is to set the house in order.

THE RUSSELL ADMINISTRATION.

In accordance with general expectation, her Majesty has entrusted Earl Russell with the formation of a new Cabinet; and after a lapse of some eleven years, during the greater part of which time he has served under Lord Palmerston, his lordship is once more Prime Minister of England. He is stated to have received the most cordial support in the high task entrusted to him from all the leading members of the late Government, and it is believed that no difficulties whatever have intervened to retard the solid reconstruction of the Government. Though the new arrangements consequent upon the demise of the veteran Premier will not be completed till after Friday next, it is semi-officially announced that "Lord Russell's Ministry will be as nearly as possible Lord Palmerston's Ministry *minus* Lord Palmerston." The Earl of Clarendon will become Minister of Foreign Affairs in place of the new Premier, but his lordship has already a seat in the Cabinet as Chancellor of the Duchy of Lancaster. There will still be eight members of the Cabinet—now including the Premier—in the House of Lords, and a successor to Lord Clarendon will doubtless be found in the Commons, in order to preserve the same relative proportion as before. But the transfer of the head of the Government from the more popular assembly to the Chamber of Peers is, taken by itself, a serious evil, but an evil which the policy of the new Ministry may render nugatory.

Earl Russell is not the statesman to be satisfied with becoming the mere figure-head of a new Administration. Had such been his tendency he would hardly, at this juncture, have accepted the grave responsibility entrusted to him by the Queen. His lordship must be fully aware that the political circumstances of the country have changed since the recent appeal to the country. No doubt the personal popularity of the honoured statesman who has been taken from us had its influence upon the elections, but the national verdict was unmistakably in favour of liberal and progressive measures carried out by a Liberal Administration. It was not a Palmerston, but a Gladstone Parliament that was elected in July. And if the negative policy of the late Premier was discarded at the General Election, while he was still living, it is less than ever likely to be resuscitated now that its great champion is removed. The course which Earl Russell as Prime Minister ought to pursue has been so distinctly marked out for him by public opinion, that to suppose him capable of evading it would be to condemn his lordship as bereft of the ordinary sagacity of a statesman.

It has been complained, in the very acrid and unseemly criticism passed upon Earl Russell before he has had a fair trial, that his lordship is not "distinguished by that vigour of body and that exuberant elasticity of spirits which distinguished Lord Palmerston," that he has not a large personal following, and that he is self-willed. Granted. This may be a serious consideration as affecting the Upper Ten Thousand of society, who only desire "to make things pleasant." But the country has declared through the voice of the electors that it wants measures as well as men. It is no longer a question of personal popularity, of "continuing to us the advantages that we have enjoyed under the leadership of Lord Palmerston," and of the dexterous evasion of national demands, but of giving legislative effect to Liberal principles. That Earl Russell intends to do this, we may reasonably assume till we are undeceived. It is not so much his personal defects as his probable policy that has provoked the vituperation of the *Times*. His shortcomings as a man might have been overlooked, but the suspicion that his "domestic policy is comprised in the single word Reform"—the fear, that the hand which grasps the reins of power is not too feeble, but too vigorous—is the real ground of misgiving and attack. But if, as may be surmised from the cue taken by the *Times*, Earl Russell has the honourable desire of resuming the great task he so reluctantly laid down because baffled by his superior in office—if his lordship has abandoned the "Rest and be thankful" policy which circumstances obliged him to put up with for awhile—and if his ambition is not to die Prime Minister, but to associate his name with measures which will be worthy of his past career as a leader of the Liberal party, and a fitting sequel to it, we believe he may reckon upon the approbation and support of the great mass of the people.

We have entered upon a new epoch in our national history. It is a time when a little obstinacy—which is but another name for principle—on the part of our governing statesmen, will stand us in good stead. Is the *Times* credulous enough to imagine that any statesman is to be found who would expend all his energies, and ruin his reputation, in attempting to turn back the tide of public opinion? The entire unanimity of Lord Russell's colleagues in rallying to his side implies their acceptance of his policy. The presence of Mr. Gladstone in the reconstructed Cabinet is a guarantee that that policy is to be distinctly progressive. We can wait with patience and confidence the development of Earl Russell's intentions; but, apart from considerations affecting his lordship personally, it would be absurd to suppose that the new leader of the House of Commons will tread in the footsteps of his predecessor, and that in order to conciliate opponents who have no confidence in him—to retain a lofty position which has always been to him a means not an end — Mr. Gladstone should forswear all his antecedents, and repress his own strong desire to "move on" when his countrymen also desire progress.

THE CITY OF LONDON AND ITS NEIGHBOURS.

Like all the documents which emanate from Dr. Letheby, the medical officer of health for the City of London, the last quarterly report of that gentleman presents many points of interest. He has a story to tell which is on the whole gratifying—in one respect surprising. "In the course of the last ten years," says Dr. Letheby, "the death rate in the summer quarter had been at an annual rate of 21·2 per 1,000 of the city population, while in the districts comprising the chief towns of England it was about 22·5 per 1,000, and in all England it was just 20 per 1,000. Excepting, therefore, in the eastern division of the city, where the mortality was always excessive, the death rate for the last quarter was not only less than usual, and *much less than that of the chief towns of England, but it was hardly greater than the death rate of the whole country.*" The City of London, then, is as salubrious a place of residence as any large town in the kingdom, and we can almost imagine a return of the tide which has been flowing so steadily of late years from the heart of the metropolis to its extremities. Why should Paterfamilias make his daily journey to the suburbs by rail and by 'bus, expose himself perforce to all kinds of weather and endure all the miseries of residence in a new quarter, where badly lit and muddy roads almost keep his household indoors several months in the year, where he has no local ties, scarcely any choice of a place of worship, and where so many of the comforts of civilised life must be dispensed with? The question of city and suburban life has two sides, but we have no intention on the present occasion to discuss their respective merits. It is, however, interesting to note that, at the time when the exodus from London proper is so steadily proceeding, the heart of the metropolis, owing not a little to good local administration, continuous supervision, and the energetic abatement of nuisances, has become a decidedly healthy if not a tempting place of residence.

But, says Dr. Letheby, "some allowance must be made for the displacement of many of the poor." While migration takes off its hundreds, eviction has driven away its thousands. Comparing the population of the City of London in 1851 with 1861, we have the following remarkable results:—

	1851.	1861.	Decrease of population.
City of London ...	53,932	43 555	10 377
East London Union ...	44 406	40,687	3,719
West ditto ...	28,790	27,145	1,645

In these three City districts, then, there was a falling off of the population in the decennial period between 1851 and 1861 of no less than 15,741, and by far the larger proportion of this mass of human beings has been displaced by railways, warehouses, banks, insurance offices, and the like, and has gone not to suburban regions, but to people the already overcrowded districts of Eastern London. The City has, it is feared, gained in salubrity at the expense of the neighbouring parishes.

But "the encroachments of commerce" on districts hitherto occupied by the poor, not only remove the destitute out of sight, but relieve the opulent classes of their legitimate burdens. The same cause which augments the poor's-rate in the poverty-stricken districts of Whitechapel and Bethnal-green lightens the taxes of the city merchant. Every year the burden of maintaining poverty is being transferred from those who can pay to those who cannot. The great banker of the City escapes with light local taxation because the poor have been to a large extent evicted from his parish. The Spitalfields weaver and the Bethnal-green cabinet-maker are weighted with the burden of the poverty driven away from the opulent citizen's district. So glaring an anomaly seems hardly credible in these days of impartial government.

The whole question of the evils that have arisen in the metropolis from the migration of the population deserves the serious consideration of the legislator and the Christian. It is one of the cases where the Government can, to a certain extent, intervene with signal advantage. Many as are the disadvantages which have sprung from the absence of a central Government for the entire metropolis, the want of efficient local authority in its several districts, and the inequality of the poor's-rate in adjoining parishes, the most serious consideration is that the hardship falls with greatest weight upon the poor. To them the increase of railway facilities means greater wretchedness, more overcrowding, and higher rates. While the City is becoming richer and more healthy, the neighbouring parishes, already surcharged with poverty, are feeling increased pressure and struggling for existence. All the responsibilities are put upon the wrong shoulders. Surely this is a case for legislative interference. We have

done away with close parishes in agricultural districts. It is time the same course were pursued with respect to the metropolis. And we trust that party warfare during the coming Session will not prevent the redress of this monstrous grievance.

In such a case as this the most squeamish professing Christian might feel the importance of exercising such political influence as he possesses. As much from the operation of these natural causes as from disinclination, the lowest section of the population of the metropolis is getting year by year further out of range of religious institutions, and of those moral and physical checks which would, at least, retard their downward course. Or rather religious institutions are, more or less, taking leave of *them*. If churches are not pulled down, they are half empty at the best. Chapels in many cases are sold—their congregations unable to support a settled minister. Thus so many centres of beneficial influence in localities most in need of it, disappear, and so many people of means go likewise. An equalisation of poor-rates, though a great boon, is not all that is required. Surely there should be some proper legal machinery by which all the wealth of London should be properly assessed to mitigate the poverty of London, a more conscientious recognition by the well-to-do of their extra-legal duties towards their helpless or distressed fellow-citizens, and a greater alacrity on the part of Christians in the West to assist those in the East.

MINUTE PHILOSOPHERS.

The learned and very excellent Bishop Berkeley, in his work called "The Minute Philosopher," makes use of the epithet "minute," to express the nature and consequences of a certain set of opinions. The title which he gives to his book, he applies also to men whose beliefs, or their unbeliefs rather, tend both to contract their own moral horizon, and to reduce to a very minute quantity indeed, the dearest human aspirations and hopes. We have no intention of handling any topic so large or so momentous. The words which are placed at the head of this paper, we propose to borrow for the present for a purpose of our own. There is no danger whatever that our brief and insignificant lucubrations will be confounded with the leisurely dialogues between *Alciphron* and *Euphranor*, if we employ the term "minute philosophers," to designate a class of investigators who are themselves literally of minute size and stature, and possessed of a very minute amount of influence. Let us hasten to explain that we are thinking of young children, not of any species of animal, for example, such minute animals as insects, least of all of flies,—a subject which, this year especially, is much better avoided than recalled. It is true the remark has been sometimes made that the ways and habits of the human race may possibly afford as much food for speculation to the other orders of being, as their ways and habits afford to us. It is conceivable that we are at this moment being classified according to more than one system of natural history, by some watchful observer who is looking out at us, say from a pond, or from "yonder ivy-mantled tower." As the ancient Scottish rhyme records what "Tweed said to Till," and what "Till said to Tweed"; so one would like to catch a stray echo or two of the conversations which go on in rookeries, and in rabbit-warrens, and in ant-hills, relative to that strange, erect, two-legged creature who possesses such mysterious and terrible powers of destruction. But to us, who assume so quietly our lordship over earth and air and sea, no report comes from these neighbours of ours, though they live at our side, so many *imperia in imperio*. They are not represented as yet in our scientific congresses, any more than at kings' courts. Even the most diminutive of their species, therefore, plentifully as some of them are endowed with eyes, we must be content to leave out of account. We can afford this the better, because we are most of us constantly in the society of that other large body of minute philosophers who appear for the most part attired in frocks and tuckers, and who may be said to graduate when they are "shortened" and weaned. We retain the results of our own studies at that period, though the process of instruction itself may have been forgotten; but the investigations which for us have now long since ceased, are actively going on before our eyes in every nursery, and in every garden where there are children at play.

The purpose of the physical sciences throughout all their provinces, says Sir James Mackintosh, is to answer the question, *What is?* The inquirers and students of whom we are now speaking, spend a large portion of some of the earliest months of their lives, in supplying themselves with an answer to precisely this question. They are busy from morning to night, in acquainting themselves with things as they are. It is one great merit of theirs, that they begin at the right end, in their researches. No preconceived theories encumber them, nor any subtle conjectures as to what might, could, would, or should have been. Content to take the world as they find it, they are both extremely impartial in their inquiries, and very willing to add to observation the further proof of experiment. From the pattern of a curtain or a carpet, to the taste of a doll's head or of their own little shoe, they are prompt in applying to every object within their reach, every available test. It is sometimes absurdly supposed that the elements of geometry are learned out of manuals prepared at Cambridge or at Dublin. On the contrary, the ideas of flat and round and square, not to say the very first conceptions of magnitude and form, are acquired by a long process of infantine self-culture. That it is not quite as easy to pull down the moon out of the sky, as to play with her own pink and flexible toes, is a conviction which many a Mrs. Somerville in miniature, arrives at only after much toil, and a great many disappointments.

Another important qualification we must claim for our clients. Their appetite for knowledge is whetted by a perpetual astonishment and sense of novelty. Even to your own grown-up and dulled perceptions, the old world grows fresh and new again, as you mark the delightful revelation which it is to your "companion in arms." To a creature whose eyes begin to open upon men and things in the long days of summer, the first occasion on which the room is lit with gas before he is carried off to bed, is an epoch which up to that time at least has had no parallel in his history. One can understand the religion of Persia better, after witnessing the rites which are celebrated over such a spectacle, and the inarticulate hymn which the unconscious votary of Zorosaster sings to the crystal hung chandelier, or the bright glowing fire in the grate. Nature and human nature are, at this period of life, one incessant and inexhaustible wonder. Is it not the great Stagyrite himself who declares that wonder is the first cause of philosophy? and among modern names, does not Sir William Hamilton add that if wonder be the daughter of ignorance, she is also the mother of knowledge? Our minute philosophers are sometimes, it must be admitted, the victims of a too hasty imagination. Science has not for them reached its highest standard of accuracy. Their belief in legends and in fairies, is a good deal more after the type of the eleventh century than the nineteenth. A little girl who comes to beg for a dose of *chamomilla* for her dolly because "she has been kicking me so all night, Mama, you can't think!" will, we fear, afford the opponents of homœopathy a triumphant instance of the ascendancy of feeling and fancy over judgment, in the defenders of globules. At the same time there are stern realists and adherents to matter-of-fact, even among minute philosophers. Some of the oddest sayings of children, arise from the attempt to reduce the unknown to some category of the known, or to fit familiar terms to unfamiliar objects. A child who had always been accustomed to understand that a body meant that portion only of a dress which requires a skirt to complete it, was told after being a spectator at a funeral, that it was only the body which was laid in the ground. "The body!" she replied with some perplexity, "what do they do with the legs?" Another open-eyed observer was extremely impressed by his first view of a man in a boat, rowing rapidly down the river, and after puzzling over the final cause of the operation for a second or two, turned round with a triumphant flash of intelligence upon his face to exclaim, "He's washing the spades!"

It would carry us too far to pursue our philosophers into the moral sciences, whose object it is to answer the question, *What ought to be?* One of the most curious distinctions between children is, that in some the moral, and in some the intellectual nature seems earlier developed. In the latter case, a child will sometimes carry invention and craft into his mischief, without any apparent shame or sense of wrong-doing. The awakening of conscience is better encouraged and waited for with patience, than artificially forced. There need be no objection, at the same time, if it be impossible as yet to convey ethical ideas, to make the flesh smart for a few seconds under some kind of intimation in the shape of physical pain, that what has been done once must not be done a second time. It is not only the understanding, which is sometimes in advance of the conscience. A child in high health and vigour, is very often for hours at a time far too full of animal life and innocent animal enjoyment, to be capable of being reasoned with. Which is best on those occasions? To leave misbehaviour unnoticed and unchecked; or to insist on getting the culprit out of his sensuous mood into a serious one; or to make him aware at once through his animal sensibilities, and in some way not too severe, that he is about to cross a fixed boundary, and must simply go back again? There are exceptions to all rules, but allowing for exceptions, we are for the third course. Corporal punishment is one of the subjects on which honest fatherly and motherly instincts find their way to the truth far more directly than a great many fine-spun theories of education. Those of our readers who remember the pure and sweet nature of Dolly Winthrop in "Silas Marner," will recall, too, how "Dolly told Silas, punishment was good for Effie, and that as for rearing a child without making it tingle a little in safe and soft places, it was not to be done."

By what means the lesson of obedience shall be learned, is a secondary question. The indispensable thing is to obey. Where this first requisite is absent, as little present peace is to be looked for as there is little hope of good conduct and improving character in the future. Instead of the bright and sunny climate which the presence of children may and often does create, it is amazing how soon children may be made simply insupportable, by indulged self-will and permitted insubordination. If we began playfully and end half in sorrow, we are much afraid that the change is very suitable to our theme. That some of the dreams and happy illusions of infancy should be merged in the world of soberer but more varied reality, as we grow older, is not necessarily a misfortune. An evil which is all the more to be lamented because it might so well be avoided, is that instead of "dying away into the light of common day," the early and bright gleams of growing intelligence and insight should so often be prematurely hidden, if not choked, by the lurid, smoky atmosphere of unrestrained appetite, and wayward, unregulated passion. Surely a child may be placed in circumstances where he shall discover very soon (and without in the least suspecting the discovery he makes) that his love meets on every side with love, his sorrow with sympathy, his capacities for work and play with their several and due satisfaction, and that at the same time his weak will and his fitful inclinations are, as it were, enclosed and compassed about by the mild but inevitable yoke of a tender authority and a just and supreme law.

Foreign and Colonial.

ITALY.

The Parliamentary elections are now proceeding. Garibaldi has declined the nomination to the Italian Parliament offered to him by Turin, and has recommended Signor Bottero to the electors.

Letters from Rome, dated the 16th inst., state that Monsignor Mérode has resigned the portfolio of Minister of War, and that the post thus rendered vacant had been entrusted to Cardinal Antonelli; but according to another account, the former has received three months' leave of absence. Other Ministerial changes have taken place.

GERMANY.

Prussia and Austria having requested the Senate of Frankfort to put an end to the political agitation which had its seat in that town, that body has addressed an identical note to Austria and Prussia energetically repelling the imputations made by those Powers in their notes to the Senate. At the same time the Senate determined not to bring the matter before the Federal Diet in its present preliminary stage.

AMERICA.

The dates from New York are to Oct. 12.

The Alabama Convention has directed the local courts to *admit*, instead of exclude, as previously reported, negro testimony until the State Legislature shall have decided whether such testimony is to be permanently received or rejected.

The North Carolina Convention has unanimously passed an ordinance for ever prohibiting slavery and involuntary servitude, except for crime. It has also provided for the election, on the 9th of November, of State officers and seven members of Congress.

President Johnson, in an interview with General Rousseau and a deputation of Congressmen from Kentucky, promised that martial law should be repealed throughout Kentucky, the negro troops withdrawn, and the abuses of the Freedmen's Bureau corrected.

The President has ordered the release of the Confederate Vice-President Stephens, of Georgia, and the Finance Minister Trenholm, of South Carolina; Postmaster-General Regan, of Texas; Judge Campbell, of Alabama; and Governor Clark, of Mississippi, upon giving their parole to abide in their respective States until further orders, and to appear and answer

to any charges which he may direct to be preferred against them.

In an address to a regiment of returned negro soldiers in Washington on Tuesday, President Johnson informed them that "liberty" meant freedom to work and to enjoy the produce of their labour, and that, now that they were returning to the avocations of peace, they must evince their fitness to enjoy that freedom. He added, that the problem was about to be solved whether four millions of their race, having all the prejudices of the whites to contend against, could mingle harmoniously and congruously in the social system of the country, or if it would become necessary to set them apart as a separate and distinct people. In conclusion, he urged them to prove the possibility of the former by controlling their passions and improving and judiciously employing their intellectual and physical powers.

The Commissioner of the Freedmen's Bureau in Mississippi recently proposed to Provisional Governor Sharkey to transfer all litigations under his charge to the local courts, provided negroes were allowed to testify in cases in which they were concerned. The Governor has accepted the proposition, and directed the judicial officers of the State to comply with the conditions named until the admission or exclusion of negro testimony by the courts shall be finally decided by the Legislature.

The Judge-Advocate has refused to issue a subpœna for the appearance of Lee, Johnston, and other prominent Confederates, to testify on the Wirtz trial, on the ground that they were co-conspirators with Wirtz in the treason which produced the suffering for the infliction of which Wirtz is being tried.

The State elections in Pennsylvania, Ohio, Indiana, and Iowa have resulted in favour of the Republicans.

The story that General Grant had stated that the Emperor Maximilian was to be driven by the United States out of Mexico is authoritatively contradicted. It was at first given on the strength of a conversation which it was alleged Judge Caton had had with General Grant. Judge Caton expressly denies that in conversation with him General Grant ever made any such statement as to Mexico.

The movement of soldiers homeward from the South, which has for some time proceeded at the rate of about 5,000 a-week, is to be greatly accelerated, and there is very little doubt that the negro troops, instead of being kept the longest at the South, will be withdrawn the earliest. Already 4,000 out of the 4,600 garrisoning the western part of Kentucky have been mustered out.

General Banks has come home from Louisiana, and announces himself a candidate for Congress in Massachusetts. He opposes the President without any reserve, and asks the support of those who do not wish the South restored to full authority in the Government. Should he be elected, he will be a great leader of the Radical opposition to the President in the House of Representatives.

Respecting the Fenians, the *Times*' correspondent writes:—

At their meeting in Philadelphia on the evening of October 4, there were about 300 present. There was but a single speaker, and he truly told the sentiments of the Fenian Brotherhood in America, when he said:—"Irishmen at home will fight the battles. All they ask is, that their countrymen in America will aid them with muskets and the necessary means to make a successful resistance to British power." And after subscribing an amount of money sufficient to equip *two* Fenians with muskets, the Philadelphia Brotherhood separated, and nothing has since been heard of them. The Central Council of the Fenian Brotherhood, at a recent meeting in New York, resolved that it was inexpedient to do anything until the entire order was consulted; and they accordingly called a general congress of the Brotherhood, to meet at Philadelphia on the 16th of October. Until then, the American Fenians, who never did much but talk, will do very little even of that.

A Fenian agent is reported to be actively organising lodges throughout Canada. It is also stated that a number of Fenians had left Toronto for Ireland.

INDIA.

We have news from Bombay to the 30th September. The peace negotiations with the Bhootan envoys having proved unsuccessful, hostilities were to be resumed during the ensuing cold weather. Colonel Campbell had been dismissed from the service with a major's pension for mismanagement at Dewangiri, in Bhootan. The coolie pilot of the Eagle Speed had been dismissed from his office. The cattle disease is said to have broken out on the Neilgherries. A pension had been granted to the family of the Ex-King of Delhi. It is rumoured that the Viceroy would hold a grand durbar at Agra this season for the reception of the chiefs of Central India. The landed property of the ex-King of Oude had been escheated to the British Government. A collision had occurred between the people and the police in suppressing hook-swinging at Pooree, in Cuttack. The Exhibition at Nagpore was to be opened on the 24th of December. Mr. Janardhum Wassoodewjee, a native gentleman who had filled several judicial appointments, had been appointed a judge of the High Court of Bombay, as the successor of Mr. Justice Forbes. The cotton and piece goods markets were active, and prices were advancing.

FOREIGN MISCELLANY.

The cattle disease is reported to have broken out in Portugal.

In consequence of a dispute between the Christian Powers and the Sultan, the Church of the Holy Sepulchre at Jerusalem is falling into decay.

The *Indépendance Belge* announces, on what it believes to be good authority, that the opening of the French Chambers will take place between the 3rd and 7th January.

Twenty-five planters are said to be under arrest at Vicksburg, all charged with either maltreating or killing their former slaves.—*New York Paper.*

A tourist just returned from Sebastopol states that the town is being put into decent order, but that the graves in the English cemeteries are treated with the most shameful neglect.

Of the total population of France, more than 87½ per cent. belong to the Roman Catholic religion. There are 802,339 Protestants, 79,964 Jews, 12,095 persons belonging to other sects not Christians, and 11,124 whose religion is not stated.

BLONDIN IN BERLIN.—Blondin has been performing in Berlin, where, for the first time in his life, he fell from his rope. He was performing on the low rope at the time, and escaped with a contusion which was not severe enough to prevent his going on with the performance as if nothing had happened.

GARIBALDI IN POVERTY.—A Genoa letter states that Garibaldi lately caused two of his horses to be sold in that city on the public market-place. King Victor Emmanuel, having learned what was going to occur, gave orders to purchase the two animals, which brought 3,000f., and then offered them as a present to the General. The latter, however, positively refused to receive them.

A GOOD RIDDANCE.—The *Turin Gazette* states that Francis II. is preparing to leave Rome to reside in Austria or Bavaria, in consequence of the departure of the French. This decision, it declares, was come to in a family council held at the Farnese Palace. Letters from Rome to the 18th inst. assert that the ex-royal family of Naples have determined upon accepting the offer made to them by the Emperor Maximilian of Mexico of an asylum on the island of Lacrona, near Ragusa.

THE EXPEDITION TO NORTHERN AUSTRALIA.—The South Australian Government have summoned Mr. Finnis to Adelaide, and the party at Adam Bay will remain during his absence in charge of Mr. Manton. They had engaged Mr. McKinlay for twelve months to explore and report upon the northern territory, and the site of the capital was to remain meanwhile in abeyance. The Government were about to charter a vessel to take Mr. McKinlay and his party to Adam Bay, and to bring back Mr. Finnis.

GENERAL GRANT'S LONGEST SPEECH.—General Grant's longest speech was delivered on his recent visit to Batavia, Ohio (his birthplace). It was as follows:—"Ladies and gentlemen of Brown County,—You are all aware that I am not in the habit of making speeches. I am glad that I never learned to make speeches when I was young, and now I am old I have no desire to begin. I had rather start out in anything else than in making a speech. And now, ladies and gentlemen, I can only say to you that it affords me very much pleasure to get back to Brown County, where my boyhood was spent."

THE CHRISTIANISED NATIVES OF NEW ZEALAND.—Archdeacon Hadfield writes from Otaki, in a letter to his brother at home:—"The greatest reliance is now placed by the Government on the well-disposed native allies. They obtained the Weraroa Pah. In fact, the Government would now be in imminent peril were it not for the native allies. But these men have only been retained in the rank of allies by their Christianity and through the influence of those who have protested all along against the iniquitous acts which have been committed by Governor Browne and others. But it seems almost impossible to say what the next step may be. The fanaticism taken up by many is chiefly intended to draw followers for the purpose of opposing the Government."

DEATH OF LORD PALMERSTON.

The fears which were expressed in the medical bulletins published in our last number were unhappily too speedily realised. On Tuesday Lord Palmerston's condition altered suddenly for the worse; on Wednesday his strength continued to fail, and at a quarter before eleven on Wednesday he expired without suffering at Brockett Hall.

The *Morning Post* gives the following particulars of his lordship's last illness:—

From the time of his going down to Brockett Hall, at the end of July, till the day of his death, Dr. Protheroe Smith, who was passing his vacation, was enabled to give Lord Palmerston his unremitting attention and time, in conjunction with the family physician, Dr. Drage, of Hatfield—and the case appeared so hopeful, and so much strength was gained, that till within the last week no danger, much less immediate alarm, was felt. The week before last, being called away to a distance professionally on an urgent errand, Dr. Smith was absent from Brockett until the morning of Thursday, two days longer than the former periods, and on his return he found that meanwhile Lord Palmerston had caught a severe chill whilst out of doors during the sudden change in the temperature of the weather. The result was an alarming relapse from the ground gained, and very dangerous symptoms occurred during the night of Thursday, yielding only to the persevering efforts of the physician and to the wonderful elasticity and vital energy of the noble lord. So much did he rally that it was not till Saturday evening that it was thought advisable to convey by telegraph to the Queen at Balmoral the anxiety that was felt by his relatives. In the meantime he was visited by Mr. Paget and Dr. Burrows, in consultation with Dr. Protheroe Smith and Dr. Watson, who had been telegraphed for to Penzance, and who arrived early on Monday morning. Up to Tuesday afternoon the marked improvement continued, and Lord Palmerston evinced that cheerful pluck and equanimity which won for him in his political career the affection as well as the confidence of his fellow-countrymen. But, alas! it was to be of short duration. Drs. Watson and Protheroe Smith, who were constantly watching by his lordship's couch, about half-past three on Tuesday afternoon saw a return of the collapse which had given so much alarm on the Saturday, and from that time till his death he never rallied, but gradually sank, expiring at a quarter before eleven on Wednesday, in the presence of Lady Palmerston, Lord and Lady Shaftesbury, Mr. and Mrs. William Cowper, Lady Jocelyn, and Mr. Evelyn Ashley. He retained his consciousness till the end. His manner was calm and resigned, and his death was apparently unattended by suffering.

Another account, in the *Daily Telegraph*, says:—

He was born with a magnificent physical and mental constitution, and had never had a real illness in his life. Latterly, as everybody knows, the gout had sadly troubled him, but he was not suffering directly from that when the fatal week began. It was from an inflammatory attack of the bladder that the Premier died. He was driving out on Thursday last near Brockett Hall, and he had been warned to take great care of himself; but, feeling over-warm with the precautions adopted, he imprudently exposed himself to a chill, and returned to the house in such a state that collapse ensued, and but for the presence of the physician it is possible that he would have died within two hours. He recovered, however, from that; but lay in his bed very weak, and very much changed, for the affection mounted to the ducts and kidneys, and, the secretions being suspended, the blood was becoming poisoned. Still his superb constitution gave hopes, especially when the difficulty of respiration became less, and on Tuesday afternoon a favourable bulletin was issued; but at night his condition suddenly grew much worse, and it was soon apparent that the end approached. His state of mind up to the last remained unclouded; he was in full possession of his faculties, and suffered very little pain. But there came a lassitude over him, which prevented any effort or wish to converse; questions put to him were either disregarded or answered by a look or sign. A silence, half imposed by weariness, half of his own inclination, possessed him. On the day before his death, however, when in a doze preceding the last change, his mind was evidently still amid its old associations; for he was heard to murmur, as in a dream, "The treaty with Belgium! yes, read me that sixth clause again." But at the last a perfectly peaceful demise crowned the long and serene healthfulness of his life; he sank away gently, flickered a little, like an expiring lamp, and then "went out" rather than "died"; and they hardly knew in the death-chamber at what exact moment the great statesman, whose name had been on every page of our history for fifty years, ceased to be among the living. At that supreme moment those dearest to him were about his bed, with the exception of Lady Palmerston, who had been gently withdrawn. There were present the Minister of Public Works and Mrs. Cowper, the Earl of Shaftesbury and the Countess, Viscountess Jocelyn, Mr. Evelyn Ashley, and the physicians.

In a letter to the Vicar of Romsey, the Hon. William Cowper says:—"He departed in peace, without pain and with unclouded mind, though he was not able to communicate what was passing in his mind. We prayed with him, and he appeared to join in it."

The *Record*, in reference to the presence of Lord Shaftesbury and other friends at the death-bed of Lord Palmerston, says:—

It is indeed an unspeakable comfort for those who felt an interest in this great statesman that beside his dying bed there watched those who offered up on his behalf earnest prayer, to which he listened almost to the last with a distinct assent, and that three days before he expired; but after the chill which he caught from fatal exposure to cold, he expressed his firm trust in Jesus Christ as the Saviour of sinners.

Her Majesty, when the news of the illness of her First Minister was conveyed to her, instantly wrote, by General Grey, to Lady Jocelyn, who is one of her Women of the Bedchamber, expressing her concern, and requesting to be kept informed of the Premier's state; and when the worst intelligence reached Balmoral, she wrote to assure Lady Palmerston of her "heartfelt and deep sympathy with her under this deep trial." The Prince and Princess of Wales also telegraphed anxiously and repeatedly to Brockett Hall for news during the attack, and have given expression to their great sorrow at its fatal issue.

The mourning for Lord Palmerston's death has been general throughout the country. At Tiverton, on the following day, almost every shop was closed, and in other towns there has been partial closing of shops and tolling of bells. On Thursday a special court of the Corporation of London was held at the Guildhall under the presidency of the Lord Mayor. Mr. F. Maynard, the chairman of the principal corporation committee, proposed the following resolution:—

That this Court has received with the deepest feelings of sorrow and regret the mournful intelligence of the death of the Right Hon. Lord Viscount Palmerston, her Majesty's Prime Minister. That this Court regards the decease of this statesman as a severe loss to this nation, and to the world at large, and in expressing its high admiration of his great talents, his manly bearing, and his great administrative capacity which have so materially tended to uphold the honour and dignity of this country, desires to convey to Lady Palmerston its heartfelt and sincere sympathy with her in the irreparable loss she has sustained.

Alderman Salomons, M.P., seconded the motion, and Mr. R. M. Phillips supported the motion, and it was carried unanimously.

Several public men have taken opportunity to express their sense of the national loss sustained by Lord Palmerston's death. At the closing of the Wakefield Industrial Exhibition, on Thursday, Lord Houghton pronounced a glowing eulogium on his lordship's character. At a banquet given at Ipswich on Thursday, Sir Fitzroy Kelly said:—

It was my good fortune during the earlier years of my

life to be acquainted with that illustrious individual who has now passed away from among us, and at that time I belonged to the same political party as himself; but when first the inhabitants of Ipswich afforded me the opportunity of appearing in the House of Commons, in that the greatest assembly of England, it was my fortune to find that noble personage was opposed to me in political opinions, and so he continued until the latest moments of his life; but this I can say with perfect sincerity, that during his long and illustrious career, whether from his partisans and friends in the Cabinet, in the House of Commons, or in the great country of which he was so distinguished an ornament, or whether from those who had the misfortune to be opposed to him conscientiously in the politics and views which naturally divide the great and intelligent among men, I never heard but one opinion of those qualifications which made him what he was. (Hear, hear.) As to his patriotism, as to his disinterestedness, as to the deep love and attachment which he always felt and evinced in his private as well as in his public conduct, to the interest, honour, and glory of this country—(loud cheers)—I, who have been opposed to him for thirty years and more, from the hour when I was first returned the representative of the borough of Ipswich, can say most conscientiously and sincerely that, although I have been opposed to him in politics, I have had the honour of enjoying his personal friendship, and I have always looked up to him as a model and a pattern to all English gentlemen; and I believe now that he has passed away from among us, he has not left his equal behind him. (Cheers.) I will not detain you longer upon so melancholy a subject; but I say of him now, for the last time perhaps on which it will be my duty or province to speak of him at all, that during the many many years, approaching now to half a century, during which I was more or less acquainted with him in public or in private life, he never lost a friend and never made an enemy. (Loud cheers.)

(From the *Daily News*.)

Henry John Temple, known since the age of eighteen as Lord Viscount Palmerston, was born in October, 1784, at the family seat of Broadlands, Hants. The peerage is Irish, and his father was the second viscount. The third, the subject of this notice, was early sent to Harrow, where Dr. Drury was head master. He was among the young men, of all politics, who were attracted to Edinburgh at the opening of the century by the fame of Dugald Stewart; and he spent three years under him before going to Cambridge. He had just taken his degree at Cambridge, and come of age, when he was brought forward to represent the University. He lost his election to Lord Henry Petty, the Lord Lansdowne of our time. His failure was owing, Wilberforce said, to his modesty and prudence about declaring himself an abolitionist, which he really was, while he was taken to be the opposite. So many of the records of the time agree in ascribing modesty and prudence to the "lad," as his friends called him, that we are bound to suppose that there was a time when Lord Palmerston was the humble, serious, cautious personage who answered to that title fifty years ago. He was clever, and evidently resolved to devote himself to political life: and his opinions were speculated upon with interest, and his first words in Parliament eagerly listened to. He took his seat in the national council at Christmas, 1806, when affairs were in such a state that no recess could be allowed. It is affecting now to think by whom he was surrounded on his entrance into public life. Canning was in his sauciest vigour. Mr. Grey, become Lord Howick, was beginning to be acknowledged for what he was, through the merits of his speech on the Address. Mr. Perceval, hitherto only known as a violent partisan Attorney-General, was making his first attempt at statesmanship. Romilly, as Solicitor-General, was fixing all eyes and commanding all good hearts, by the nobleness of his principles of legislative justice and mercy. In the group of young men, entering like Palmerston upon their career, were William Lamb, of whom the world was to hear so much as Lord Melbourne; Horner, who was to disappear in a few years; Ward, the able, accomplished, and eccentric Lord Dudley of a later time; and the Henry Petty, who had already put forth pretensions as a financier. Among these sat the young Lord Palmerston, the gravest, the most diffident, and cautious of them all. He had not found out his own chief talent—the ingenuity which was to be his distinguishing ability through life; a kind of ability which is perhaps the most unalterable of all—imperishable, but never rising to greatness—obtaining constant admiration, but never commanding the homage due to genius. What a disclosure would have been, at the meeting of that Parliament, the future of its leading members!—the perishing of so many by murder, suicide, madness, disease, and premature death induced by political care, while the grave and prudent youth who came up from Broadlands and Cambridge was to be there half a century afterwards, more gay and boyish, more easy and venturesome than the youngest of his comrades whom his seriousness seemed to reprove!

He ranged himself with the Ministerialists, and was made one of the Lords of the Admiralty in 1807, under the Portland administration. In two years more he was Secretary-at-War; and in 1811 obtained his desire to represent his University. He was then only seven-and-twenty. When only five-and-twenty he actually consulted that very small political gossip, Plumer Ward, as to whether he was likely to prove competent to either of the offices proposed to him—that of Secretary-at-War, and of Chancellor of the Exchequer; or whether it would be more prudent to take only a seat at the Treasury Board, in preparation for more arduous office. He doubted both his capability in the Cabinet, and his nerve in the House. His friend doubted only the nerve, and went home to pen the patronising judgment,—"Admired the prudence, as I have long done, the talents and excellent understanding, as well as the many other good qualities as well as accomplishments, of this very fine young man." Such was Lord Palmerston in 1809, at five-and-twenty. For nineteen years after he made his choice, he filled the office of Secretary-at-War,—that is, till the breaking up of the Wellington Cabinet in 1828. During the first two administrations comprised within this period, he was a Tory, as a matter of course, under Mr. Perceval and Lord Liverpool. But, holding the same office in all the three administrations of 1827, his Toryism was clearly giving way. He had always been an advocate for Catholic emancipation with Canning; and he was becoming a free trader with Huskisson. He stood by Huskisson manfully the next year, when the complication occurred about the East Retford Bill. With the rest of the Canningites—Lord Dudley, Lord Melbourne, and Lord Glenelg—he went out when Huskisson resigned.

He worked well on behalf of the duke's administration, in the memorable strife of 1829; and his speech on behalf of the Roman Catholic Relief Bill was pronounced by the *Edinburgh Review* to be worthy of his great ancestor, Temple, in sense, and superior to him in eloquence. That speech was a great act at a time when words were deeds. He felt the admiring sympathy that every man of any sensibility felt for Peel, in his loss of his University seat on that occasion; but the time was near when he had a similar forfeiture to undergo. When he supported Lord J. Russell's Reform Bill, in 1831, Cambridge rejected him, as Oxford had dismissed Peel. He had sat for Cambridge two-and-twenty years; and no doubt felt the mortification of his loss; but he got over his mortification better than anybody else; for no one else, perhaps, of genuine ability had so large and ready a self-complacency. He represented, in succession, Bletchingly, South Hants, and Tiverton.

In 1830 opened the chief phase of Lord Palmerston's life. He became Foreign Secretary, the capacity in which he will be remembered best at home and wholly abroad. He held the office for eleven years, with the exception of the five months of the Peel Ministry in 1834-5. From 1841 to 1846 he was out of office, and then returned to the Foreign Office for five years. The first great question that occurred after his entrance upon his functions in 1830 was, what should be done with Holland and Belgium, which had been united by despotic authority fifteen years before, but longed for a divorce. Politicians who judged by the map thought it a pity that a union formed on so many conveniences of boundary, rivers, and so forth—so perfect a *mariage de convenance*—should be broken up; but Lord Palmerston took a profounder and more generous view of the case, and countenanced the separation. There can be no doubt that Lord Palmerston greatly increased the importance of the Foreign Office by his administration of its affairs. He had the ambition to make the influence of England felt everywhere, and in a certain sense he succeeded. Foreign governments positively feared him; and in the eyes of a large class of his countrymen this of itself was an achievement to be proud of. But this feeling was unaccompanied by any growth of confidence in him on the part of the liberals of Europe. In his speech in March, 1830, he developed Canning's idea of the necessity of increased sympathy on the part of England with the cause of struggling nationality abroad; but twenty years afterwards he would not have felt flattered by the judgment which the continental representatives of that cause were everywhere passing on him. At home the effects of a foreign policy which was always irritating and unfruitful raised up a strong feeling, which occasioned the Parliamentary conflict of 1850 on the conduct of Lord Palmerston in regard to Greece, which was condemned by a deliberate vote of the Peers. The review of his policy by the best men in both Houses, and especially by Peel in the last speech he ever made, will not be forgotten either by contemporaries or in history; nor the defence, more able and admirable than convincing, of the statesman whose political existence depended on the result. His position was an appeal to Parliamentary magnanimity. The vote of the House of Commons was in his favour; and he and his partisans made a triumph of the occasion. But opinions remained much what they were before. The most striking result to observers of the man was that he evinced so much more sensibility—so much more need of sympathy than had been supposed. A great banquet at the Reform Club celebrated what was called his victory; but the feeling still existed that he was standing on his defence. The English Liberals, grieved and indignant at the course of continental reaction in 1849, made use of this occasion for holding meetings which should answer at once the various purposes of manifesting their own sympathies, encouraging the suffering patriots abroad, and attaching Lord Palmerston decisively and irrevocably to the right side. So thought the requisitionists of those meetings; but almost before they were over their expectations were disappointed as regarded Lord Palmerston. He hastened to express to Louis Napoleon his approbation of his *coup d'état;* and such a forfeiture of general expectation precipitated his retirement from the Foreign Office. He resigned the seals in February, 1851. Before long the feeling which had been kindled against him gave place to regret. After all, as Peel said, Englishmen were "all proud of him," and felt an inability to give him up, and a persuasion that if he could not keep despots in awe, nobody could. The public were willing, in spite of long experience, to take their word for it that he was the worst foe on earth to what they called order and paternal government.

On many questions of domestic policy, he pursued a course that was very honourable to him. He did capital service to the right on occasion of the repeal of the Corn Laws. Being appointed Home Secretary in the Aberdeen Ministry in 1852, his prompt and effective action in every part of his charge was a relief and comfort to the whole kingdom. He attended to everything—heard what could be said by well-informed persons on every subject—denounced smoke, damp, fog, cesspools, noisome churchyards, and all manner of nuisances, with effectual vigour as well as extreme relish. The country had just begun to feel that he was in his right place, when it became known that he was in disagreement with his colleagues. That quarrel was made up, and he went on again, and remained until the break-up of the Aberdeen Ministry in 1855. It was then that a new bond was formed between Lord Palmerston and the nation, and that he took a place in its regard which he never lost. The mistakes, failures, disappointments, and sufferings which had marked the progress of the Crimean war, had sorely tried the heart of England. It was believed that these were traceable partly to defects of administration, and partly to a want of unity and decision in the councils of the Government. The country felt that it wanted for its leader an energetic statesman of simple definite aims and firm will. Everybody saw in Lord Palmerston an able administrator, and a statesman who always knew his own mind. He became Premier, an office to which he may be said to have been called by the public voice, and the nation grew calmer as it saw a cheerful, self-possessed, business-like man at the head of its affairs. The war was brought to a termination which was generally accepted as successful, and the Peace of Paris signed in 1856, a result which was probably facilitated by Lord Palmerston's inclination towards Louis Napoleon, which four years earlier had been a cause of difficulty. In 1857 the suppression of the great Indian mutiny called for the further exercise of his administrative talents. In the same year Lord Palmerston's popularity was put to the test by an adverse vote of the House of Commons. A large number of Englishmen blamed his readiness to plunge the country in little wars, and Mr. Cobden having moved a vote of censure on his Government on account of the war which he commenced in China upon the seizure of the lorcha Arrow, the motion was carried by a majority of sixteen votes, Lord John Russell, Mr. Gladstone, and Sir James Graham joining in the condemnation. Lord Palmerston at once appealed to the country, and the result showed that if there were many people who blamed the China war, there were a great many more who considered that the advantage of maintaining Lord Palmerston in power far outweighed any considerations drawn from our policy in China. The Premier had a large majority in the new Parliament, and it must be recorded that in the elation of success he sometimes forgot the respect due to eminent opponents. His manner awakened new antagonisms, and in February, 1858, the new House of Commons adopted an amendment to the Conspiracy Bill, which was in reality a vote of censure on the Government. The resource of a dissolution was not this time available, and Lord Palmerston resigned. The next year was that of the war in Italy, and the weakness of Lord Derby's Ministry was signally attested by the feeling of uneasiness which spread through the country. There was a general belief that England was not safe, and Lord Palmerston was again called for. He took office in June, 1859, forming the Administration which still exists. Lord Palmerston's name will not be transmitted to history as the author of any great measure, or of any permanent policy. Much that he has laboured to construct has already disappeared, nor has he founded a school of politicians to perpetuate the maxims of government. He was contented to serve his generation, and to accept its confidence as his highest reward, and his career, judged by his own standard, must be deemed most successful. After a long life of perpetual activity, enjoyed with a relish which is itself always a source of popularity, and a propitiation of human affection, he died surrounded by friends; and rarely perhaps has a man who, in his time, exasperated such a variety of feelings, and made for himself a host of temporary enemies, been so generally mourned.

FRENCH EXPRESSIONS OF SYMPATHY.

A despatch, of which the following is a translation, has been received by Baron Baude, French Chargé d'Affaires in London, from M. Drouyn de Lhuys, Minister of Foreign Affairs at Paris:—

Paris, Oct. 20, 1866.

Monsieur,—The Emperor and his Government could not, without a profound sentiment of regret, witness the disappearance from the political scene of the eminent statesman whose loss England at this moment deplores. His death has profoundly moved public opinion in the country which he served for long years with so much distinction. It will echo loudly wherever the English name is known. For ourselves, Monsieur, we have had in many important circumstances the opportunity of appreciating the high qualities with which Lord Palmerston was endowed, and we shall always love to remember how much he contributed to the establishment of the relations of confidence and friendship which, from the beginning of the Second Empire, have existed between France and England.

Lord Palmerston was the first in the month of December, 1851, to recognise the character of the courageous resolutions which the situation of France inspired in his Majesty. He loyally accepted the consequences, placing himself above the resentments of the past, with a freedom of judgment so much the more honourable, that at the opening of his career he had been mixed up in the ancient strifes; he used his influence to bring to the comprehension of his fellow-citizens the services rendered to the cause of order in Europe by the events which had been accomplished in France.

A few years afterwards we found in Lord Palmerston the most decided and certain assistance when the complications in the East occurred, calling on the two

nations to unite their efforts, and led them to contract that alliance not less remarkable by the intimate and loyal agreement of the Cabinets than by the noble emulation of the armies.

Nor could we forget the part which belongs to Lord Palmerston in the negotiation of the Treaty of Commerce concluded five years ago. As First Minister of the Queen he had emphatically approved the idea of consolidating the relations of England with us by giving them for base a stricter solidarity of material interests. He seconded with all his power the inauguration of that liberal system, henceforth consecrated by experience, and adopted to-day by the majority of the States of the continent.

These acts belong to the history of the two countries. The name of Lord Palmerston will remain attached to it, and we shall not lose the recollection of the *rôle* which he played in conjunctures of so great an interest for the relations of France and England. We make it a duty to unite the testimony of our sympathies to the honours which the British nation so justly renders to his memory. I beg of you to be the interpreter to Lord Russell of the sentiments of the Emperor and the Government of his Majesty. You will be good enough at the same time to transmit to the Principal Secretary of State of the Queen a copy of this despatch.

Receive, &c.,

(Signed) DROUYN DE LHUYS.

The French newspapers, from the *Journal des Débats* downwards, have published cordial and discriminating articles in reference to the decease of Lord Palmerston.

The King of Italy has expressed his keen regret at the death of Lord Palmerston, and an official communication to that effect has been forwarded to the Italian Legation in London.

The Belgian Chargé d'Affaires has transmitted to Lady Palmerston a letter from his Majesty the King of the Belgians. He has also communicated to her ladyship and to Lord Russell the expression of the sincere sympathy of the Belgian Government and of the country.

LORD PALMERSTON'S FUNERAL.

The sudden alteration which has taken place in the arrangements for the burial of Lord Palmerston was caused by the receipt of a communication which arrived at Brockett Hall in the afternoon of Sunday last, to the effect that it was the wish of the Queen, provided the family of the deceased had no objection, that Lord Palmerston should have a public funeral, and that his mortal remains should be deposited in Westminster Abbey. All the original arrangements had therefore at once to be cancelled, and Mr. Banting, the undertaker who had charge of the funeral, was instructed to convey the coffin containing the body to town. For this purpose a hearse with four horses was despatched to Brockett Hall, and the coffin having been placed therein, at 10 a.m. on Monday this most simple of funeral processions started for town. A few people clustered about the doors of the hall to see it start, and at Hatfield, Potter's Bar, Barnet, Wheatstone, and Finchley, through which it passed, the shops were all closed, and the villagers assembled in groups and reverently uncovered as it passed by. The hearse did not arrive at Cambridge House until twenty minutes to six p.m. There was no crowd in the street, because no one knew whose body lay on that plain black bier, and in the hall were only the Rev. Henry Sulivan, rector of Yoxall (Lord Palmerston's nephew), and the Hon. Evelyn Ashley, his private secretary, whose melancholy duty it was to receive the body. The coffin having been removed from the hearse by Mr. Banting's men, was slowly carried to the principal dining-room, where a black cloth in the centre of the room, and a couple of tressels, composed the whole of the funeral arrangements. The coffin is covered with crimson velvet and gilt mouldings, having on the lid a brass plate inscribed with the name, titles, age, and date of death of the deceased. When it had been securely fixed on the tressels a plume was placed at the head, and a pall of black velvet bordered with white satin thrown over the coffin, the upper part being turned down in order that the inscription might be exposed to view. The coffin will remain in its present position until one o'clock on Friday next, when the public funeral will take place, but there will be no lying in state, nor any admissions—except of the kindred and near friends of the deceased—of persons to view the body. The coffin is, in fact, screwed down, and in the state in which it will be lowered into the grave. It is understood that amongst the distinguished personages who have accepted invitations to assist at the funeral is his Royal Highness the Duke of Cambridge, and we were also informed that the highest personage in the realm will be represented in the Abbey. The procession will leave Cambridge House shortly after twelve o'clock, and the interment will take place at one. Members of both Houses of Parliament and persons holding office under the Crown will be admitted to reserved places in the choir of the Abbey. Deputations, or members of corporations, or private or public carriages, will be allowed to fall in with the procession. There will be no marshalling of the great bodies of the State as on the occasion of the Duke of Wellington's funeral, but it is not expected that the attendance of eminent public men will be the smaller on that account.

The Birmingham and Midland Counties Exhibition was closed on Saturday evening, after a successful season. 120,000 persons in all visited the exhibition, and the committee have in hand a surplus of 1,000*l.*, which they propose to divide among the charitable institutions of Birmingham.

Miscellaneous News.

THE REPRESENTATION OF TIVERTON.—The committee of the Liberal Association of the borough of Tiverton have announced that the Hon. G. Denman will become a candidate for the vacancy occasioned by the death of Lord Palmerston. It is said there will be no opposition to the honourable and learned gentleman, who has written from Scotland to say that after the funeral of the noble Premier he will visit the electors.

ROYAL PRESENT OF PLAYTHINGS FOR SICK CHILDREN.—The little patients under treatment in the Hospital for Sick Children in Great Ormond-street have again been the objects of her Majesty's kind and thoughtful regard. The hearts of these suffering little ones were last week gladdened by another present of toys from the Queen. A large packing-case full of articles selected by her Majesty as suitable for distribution among the children arrived from Coburg. These toys are given to the patients, who highly prize them, and carry them away when they leave the hospital. Numberless small mementoes of royal consideration thus find their way into some of the holes and corners of the poor in London and the country, as this hospital receives patients from all parts of the land.

THE DUKE OF ARGYLL ON THE QUEEN'S RETIREMENT.—The Duke of Argyll recently entertained at dinner the tenantry on the Inverary estate, and in proposing "The Health of the Queen," remarked:—

I cannot help saying that the affection of the people of this country for their Sovereign would be something less than I believe it to be did they not feel it almost something of a personal loss that the Queen has been for so many years unable to take part on those public occasions on which they have been accustomed to look for her. And I can well understand that this feeling should find expression in many forms. At the same time, I think that much of the language which has been held on this subject betrays some ignorance of the whole circumstances of the case. Now, gentlemen, it is a remarkable thing, as it has often appeared to me, how ill-informed many persons are on the practical working of that constitutional Government under which we live. Many of you may perhaps recollect that, some years ago, in consequence of a remarkable political incident, some explanations were made in the House of Commons upon this subject, and it really appeared almost as if many persons in this country then learnt for the first time that the Sovereign of England is not, and never has been, a mere puppet, a mere nominal Sovereign; that the Sovereigns of this country do take, and are expected to take, an active personal share in that Government which is conducted in their name. Now, gentlemen, I think it is a circumstance worthy of observation, and which ought to be known to all the people of this country, that during all the years of the Queen's affliction, during which she has lived necessarily in comparative retirement, she has omitted no part of that public duty which concerns her as Sovereign of this country, that on no occasion during her grief has she struck work, so to speak, in those public duties which belong to her exalted position; and although we may hope and earnestly trust that time may yet enable the Queen to do many things which hitherto she has not been able to do, yet, I am sure that when she reappears again, as I trust she may some day do, on more public occasions, the people of this country will regard her with increased affection, from the recollection they will have that, during all the time of her care and sorrow, she has devoted herself without one day's intermission to those cares of government which belong to her position as Sovereign of this country.

QUEEN EMMA OF THE SANDWICH ISLANDS AT THE MANSION HOUSE.—On Monday evening the Lord Mayor and the Lady Mayoress (Miss Hale) entertained the Queen Dowager of the Sandwich Islands, now on a visit to this country, and a select company, at dinner at the Mansion House, which was served in the Egyptian Hall. Queen Emma, that being the name by which her Majesty is designated by the Sandwich Islanders, was attended by Lady Franklin, Mr. W. W. Follett Synge, her Britannic Majesty's Commissioner, Major Hopkins, Mr. Manley Hopkins, Consul in this country for Hawaii, and the Rev. W. Hoapoli (chaplain of the Queen Dowager). Among the company were the Countess Capo D'Istria, several members of the Corporation with their ladies, members of the committee of the Church Missionary Society, including Sir Robert Montgomerie, K.C.B., and the Rev. H. Venn. The committee of the London Missionary Society were represented by the Revs. Dr. Tidman, W. Ellis, Dr. Spence, Newman Hall, William Gill, George Martin, Dr. W. Cooke, and Mr. Eusebius Smith. Mr. F. Lycett, the Rev. W. Arthur, and the Hon. Alexander M'Arthur, of the Wesleyan Missionary Society, were also among the invited guests. Queen Emma appears about twenty-five years of age, and is somewhat short in stature, with dark glossy hair, an olive complexion, which would probably be accounted fair in her own country, and a pleasing countenance. She speaks English with much fluency and propriety. On the removal of the cloth, the Lord Mayor and Lady Mayoress, following an ancient custom in the Corporation, drank to their distinguished guest in a loving cup, and then to the rest of the company. The Lord Mayor then gave "Her Majesty the Queen," as the sovereign of a loyal and devoted people. The toast was drunk with every mark of respect, as was also that of "Their Royal Highnesses the Prince and Princess of Wales, with the other members of the Royal Family." The Lord Mayor then in fitting terms gave "The health of the Queen Dowager of the Sandwich Islands," commenting upon the countenance which she and her kindred had given to missionary enterprise within their dominions from time to time. His lordship expressed a strong desire that the early missionary efforts of Nonconformists in these islands should be acknowledged and rejoiced in, and said that they could never be ignored by any new order of church government that may be sought to be introduced among the people. To the toast, "Prosperity to the Kingdom of Hawaii," the consul for that country responded, referring to the planting of the English Church in Hawaii, and the blessings which had followed the introduction of Christianity; and he hoped that Church, the doctrines of which were so pure, would continue to prosper in the kingdom. The Lord Mayor then gave "Success to the cause of Missions," dwelling at considerable length upon the great and good work carried out by the Church and London and Wesleyan Missionary Societies in various parts of the globe. Those societies need not be jealous of each other, for the world was wide and there was plenty of room for the efforts of each. Sir Robert Montgomerie for the Church Society and the Rev. Mr. Ellis for the London, responded. The latter gave an interesting and lengthened history of the progress of missions in Madagascar, which could not fail to enlighten some of the distinguished party relative to the facts and efficiency of Nonconformist missions to the heathen. Other toasts appropriate to the occasion followed.

Gleanings.

The reported outbreak of the cattle plague in the Zoological Gardens is officially contradicted.

It is reported that out of 400 candidates for the "Little Go" at Cambridge no fewer than 200 have been plucked.

Professor Longfellow has recently completed an English blank verse version of the "Divina Commedia" of Dante.

We (*Orchestra*) learn that Mr. Boucicault is engaged on a new romantic Irish drama, the basis of which is the present Fenian conspiracy.

As a proof of the improvement in the state of the Thames, it is said that fish have been caught opposite the Houses of Parliament.

At the weekly meeting of the Metropolitan Board of Works, on Friday, a plan was considered for widening the Poultry and Mansion House-street.

Everyone will regret to hear (says the *Athenæum*) that Madame Lind-Goldschmidt is obliged to pass the winter in the south of Europe for the benefit of her health.

Female barbers have become an institution in Bangor (U.S.); and a newspaper correspondent, who has submitted his chin to their delicate manipulations, is enthusiastic in their praise.

Her Majesty has sanctioned the publication of the correspondence of King George III. with Lord North, between the years 1769 and 1782. The letters are in the Royal Library at Windsor.

A Southampton paper announces that the Income-tax Commissioners of that place have pounced on General Tom Thumb, and estimating his income at 10,000*l.* to 20,000*l.* a year, require him to pay his share of taxes like persons of smaller means.

When Mr. Cobden was in Florence a statesman of the city observed to him that what they most wanted in Italy was more steam power. Mr. Cobden, pointing to the glorious sun, replied, "That is your steam power; use that properly, and you will be great and prosperous."

Mr. A. W. Bennett is about to add to his series of "Photographic Gift-Books" an edition of Scott's "Marmion," and a work by Mr. F. G. Stephens entitled "Flemish Relics—Architectural, Legendary, and Pictorial"; also the smaller works on the "Ruined Abbeys and Castles of Yorkshire" and "The Border."

JEFFREYS AS A COUNSEL.—Sometimes he met a witness who was his match, and the laugh was turned against him. Thus, one day in cross-examining a countryman in a leathern doublet, he bawled out, "You fellow in the leathern doublet, what have you for swearing?" "Truly, sir," answered the witness, "If you have no more for lying than I have for swearing, you might wear a leathern doublet as well as I." On another occasion, when he was Recorder of London, a post which he secured in 1678, a case was brought before him as to paying for music at a wedding. One of the witnesses being called a "fiddler," said indignantly that he was a "musitioner." Jeffreys sneeringly asked what difference there was between a "musitioner" and a fiddler. "As much, sir," said the man, "as there is between a pair of bagpipes and a *recorder*." Again, being displeased one day with the evidence of a witness with a long beard, the Recorder observed that "if his conscience was as large as his beard, he would swear to anything." "My lord," replied the man, "if your lordship measures consciences by beards, your lordship has none at all."—*British Quarterly Review*, October number.

HOLLOWAY'S PILLS — CHEST AND STOMACH COMPLAINTS.—The source and centre of almost every ailment is impurity of the blood. Dislodge this poison, and disease departs. Holloway's Pills possess the inestimable power of thoroughly cleansing each component part of the blood, and rendering this fluid fit to perform its important functions. They cope most successfully with chest diseases, stomach complaints, liver disorders, and many other maladies which were once the besetting dangers of mankind at certain seasons in town and country. The "directions for use" enable everyone to regulate the operation of these Pills with the greatest nicety. Chronic invalids, nervous sufferers, and all whom other treatment has hitherto failed to relieve, are respectfully invited to try Holloway's celebrated medicines, which will strengthen and probably cure them.

Literature.

*THE CAMBRIDGE SHAKESPEARE. VOL. VII.**

The seventh volume of the "Cambridge "Shakespeare" contains the plays of "Romeo "and Juliet," "Timon of Athens," "Julius "Cæsar," and "Macbeth." The last three were first published in the folio of 1623; and there is little to be said of their text, except that "Timon" is so manifestly imperfect in the closing scenes, that it may well be supposed Shakespeare left the play incomplete; that "Julius Cæsar" is so much more accurately printed than the other plays at large, that it may perhaps have been printed from the author's manuscript; and that "Macbeth" contrasts with it, as one of the worst in the folio in respect of correctness, and as being in many passages the despair of emendators.

Of "Romeo and Juliet" it is necessary to speak more particularly. The first edition appeared in 1597; and its text differs so largely from that of the subsequent quartos—of which only the second has any considerable independent value—and from that of the folio, in which many changes, both intentional and accidental, have been introduced; that the present editors have felt it necessary to reprint the play as first published, under the title of "An excellent "Conceited Tragedie of Romeo and Juliet, as it "hath been often (with great applause) plaid "Publiquely," rather than attempt to record in foot-notes the cumbrous body of results yielded by a collation. Of the probably surreptitious origin of this earliest publication, which the second quarto was perhaps intended by Shakespeare and his fellows to supersede, the editors speak as follows:—

"An opinion has been entertained by some critics that in this earliest quarto we have a fairly accurate version of the play as it was at first written; and that in the interval between the publication of the first and second quartos, the play was revised and recast by its author into the form in which it appears in the edition of 1599. A careful examination of the earlier text will, we think, prove this notion to be untenable. Not to speak of minor errors, it was impossible that Shakespeare should ever have given to the world a composition containing so many instances of imperfect sense, halting metre, bad grammar, and abrupt dialogue. We believe that the play, as at first written, was substantially the same as that given in the later editions, and that the defects of the first edition are due, not to the author, but to the writer of the manuscript from which that first impression was printed. That manuscript was, in all probability, obtained from notes taken in short-hand during the representation; a practice which we know to have been common in those days. . . . . The examples of omission and conjectural insertion are too frequent and too palpable to allow of the supposition that the earliest text is derived from a *bonâ fide* transcript of the author's MS. The unusual precision of some stage directions in this first quarto tends to confirm our view of its origin; a view which is supported by the high authority of M. Tycho Mommsen. The portions of the play omitted, though necessary to its artistic completeness and effect as a poem, are for the most part passages which might be spared without disturbing the consecutive and intelligible development of the action. It is possible, therefore, that the play as seen by the short-hand writer was curtailed in the representation."

Notwithstanding that by a study of the quartos, the second especially, we may make ourselves unpleasantly certain that "we can little "rely upon having the true text as Shakespeare "wrote it, of those plays for which the folio is our "earliest authority," we cannot by any collation reach a text which shall be free from plainly corrupt passages. For instance, in a small way, in the following lines:—

"*Jul.* Romeo!
"*Rom.* My *dear*!
"*Jul.* At what o'clock to-morrow
Shall I send to thee?

—the folios and quartos between them give us no less than three variations on the word "dear," which we owe to the fourth and fifth quartos, viz., "Madame," "My neece," "My sweete." And in the lines,—

"Thou art early up,
To see thy son and heir *more early down*,"

in which the surreptitious first quarto gives us, apparently correctly, the words in italics, the remaining quartos and folios all but unanimously read "*now* early down," the exception being that very edition which it is supposed Shakespeare himself sanctioned, which reads, "*now* "*earling* downe." Pope very gratuitously amended the line to "now early *fallen*," which is quite as bad as Jackson's proposal to read, "My *novice!*" in place of "My dear" in the preceding passage. Again, when Peter and the musicians (Act IV.) discuss the reason of the phrase, "music with her silver sound," one alleges that it is "because silver hath a sweet "sound"; and Peter replies, according to the folios, "*Pratest!* what say you, Hugh Rebeck?"—and the later quartos are still worse with "prates," and "pratee"; but the first quarto comes to our help with the obviously true word, "pretie"—that is,—

"*Mus.* Marry, sir, because silver hath a sweet sound.
"*Pet. Pretty!* What say you, Hugh Rebeck?
"*Sec. Mus.* I say, 'silver sound,' because musicians sound for silver.
"*Pet. Pretty*, too! What say you, James Soundpost?"

The emendators have not, on the whole, found as much scope for conjecture in this play as in others. An amusing instance of their labour occurs in respect of the first line of the fifth Act, which the folios and *all* the quartos, save the first, agree to read, and as we think with most evident propriety, as follows:—

"If I may trust the *flattering truth* of sleep,
My dreams presage some joyful news at hand."

This it is proposed to alter from "the flattering "truth of sleep" in such ways as follows:—

——"flattering *eye* of sleep.—*Malone.*
——— *ruth* ——— *Warburton.*
——— *death* ——— *Collier* MS.
——— *soother* ——— *Singer.*
——— *sooth of* ——— *Grant White.*
——— *signs of* ——— *Bailey.*
——*flattery* of sleep ——— *Pope.*

In a passage to which we referred in noticing "The *Globe* Shakespeare," where the Nurse resents rude words by saying "I am none of his "flirt-gills, I am none of his *skainsmates*," we adhere to our suggested emendation, *stewsmates;* although we observe that *skainsmate* has been derived by some from *skain*, or *skean*=a short sword, and interpreted as meaning, first, "a "brother in arms," and then *any* "roaring com-"panion." But when one looks at the character of the sayings of the gentleman who offended Nurse, and at the suggestion of the word "flirt-"gill"="a sorry wench," a loose woman,—one cannot but feel that *stewsmate* is just as natural and appropriate as the other word is remote and unlikely. The words when written would be very liable to be mistaken, the one for the other, in the case of either a careless writer or a careless reader: and, if there really were such a word in use as "skainsmate," and its etymology is not a lexicographer's invention to satisfy the word as found in Shakespeare, (for, is there any other instance of its use?) then, the more readily might the printer substitute carelessly a known but less expressive word.

Turning to "Timon of Athens," we think we should interest our readers if we gave them a few instances of emendation by which the text has gained immensely; but we have room only for one, that is almost representative of a considerable group of happy conjectures. In all the folios stand these lines:

"Our poetry is as a *gown*, which *use*
From whence 'tis nourish'd."

It was Johnson who was so fortunate as to restore the true, fine reading:

"Our poetry is as a *gum*, which *oozes*
From whence 'tis nourish'd."

Yet the Doctor made almost the next line the subject of a long and foolish note,—

——"and, like the current, flies
Each bound it *chafes*."

Theobald happily substituted *chafes* for the *chases* (exquisitely absurd!) of the folios: but, even then, Johnson thinks that though "it *may* "mean, that it expands itself notwithstanding "all obstructions," it is "so obscurely expressed" that he suspects something wrong with it. We suppose he never watched a stream pour its waters on some curving shore that is its "bound," and at once "fly" from the bank it "chafed."

In the words of Apemantus, "I scorn thy "meat; 'twould choke me, *for* I should *ne'er* "flatter thee,"—an emendation was proposed by the ponderous Warburton, which is represented in the Cambridge editors' note so as hardly to bring out its character. They, after their rule, simply give it

"—— *for . . . ne'er*] *'fore . . . e'er.*
—*Warburton.*

But it is worth printing in full,—"I scorn thy "meat; 'twould choke me. *'fore* I should *e'er* "flatter thee":—of which we can only say, What a charming ear the Doctor has!

In the scene in which occurs the mask of ladies as Amazons, Apemantus says,—

"Hoy-day, what a sweep of vanity comes this way!
They dance! they are mad women."

We incline to think, with Tyrwhitt, that the words "They dance," form only a stage-direction, and should be omitted from the text. The MS. corrector of a copy of Johnson's first edition (Qy. Sir Robert Smyth) in our possession, also strikes them out, and re-inserts them in the margin. We may say in passing, that when, at the close of the mask, Timon, praising the "fair ladies," says, "You have entertained me with *mine own* "*device*," we cannot agree with Johnson, and most others, that "the mask appears to have "been designed by Timon to surprise his guest": but, rather, understand him to mean, "it was "the very entertainment he could have wished, "—the only thing wanting to his feast."

In Act II. there is an amusing passage. Flavius says:—

"When all our offices have been oppress'd
With riotous feeders, when our vaults have wept
With drunken spilth of wine, when every room
Hath blazed with lights and brayed with minstrelsy,
I have retired me *to a wasteful cock*,
And set mine eyes at flow."

Sir Thomas Hanmer's explanation is highly ridiculous—delightfully foolish! He says:—"'A wasteful cock' is a *cockloft*, a garret; and a "*wasteful cock* signifies a garret lying in waste, "neglected, put to no use." And, positively, Warburton accepts this view of the matter. Johnson gravely suggests that they are "both "apparently mistaken," and gives the hint for a true understanding of the obscure and ungraceful words, by saying, "A *wasteful cock* is a *cock*, or "pipe with a turning stopple, *running to waste*." Johnson is in this very note hard on Hanmer for speaking of a "garret lying *in* waste," and says, "I know not that 'lying in waste' is at all a phrase"; but he himself writes what is as bad, in a sentence that permits the rejoinder, "I know "not whether *cocks* or *pipes with stopples* ever "have been observed *running to waste* or running "at all." To proceed, however, there have been emendations enough proposed:—

——"retired me *like* a wasteful cock."*Mitford.*
——"retir'd (me *too* a wasteful cock)"—*Staunton.*
——"retired me *from* a wasteful cock."—*Knight.*
——"retired me to a *lonely room*."—*Pope.*
———— —"wast-ful *nook*."—*Collier M.S.*
————"*wakeful* cock."—*Jackson.*
————"*wakeful couch*."—*Jervis.*

But we believe that no more requires to be said of the original reading than, that Flavius retired to give vent to his tears—vain tears—which allusively he calls "a wasteful cock."

We meant to refer to several other passages. We notice only in passing the line in the folios,

"It is the pastor lards the brothers' sides,"

—which, nonsense as it is, was not improved by Jackson, who would read, "It is the *paste* "*o'er*lards the *brother's* sides," with what meaning goodness knows. Rowe suggested "*pasture*" and "*beggar's* sides." Theobald gave, with more probability, "*weather's* sides"; but emendators did not then leave it alone; till, at last, by Mr. Collier's further help, it comes out, as printed by our editors, "It is the *pasture* "lards the *rother's* sides," thus pointing us to the lowing, fattening ox of the green meadows. There is also a line about the power of gold, as able to

"Pluck *stout* men's pillows from below their heads."

The allusion has been understood to be to the country custom of drawing pillows from below the heads of the dying; and so Hanmer proposed to read *sick* for *stout;* but, in that case, what particularly is the power of gold?—or, if *stout* be the word, what particular consequences may be supposed to follow the plucking away of their pillows?

We can hardly now take up the text of "Macbeth." There is, however, a phrase, "The "shard-born beetle" (so in third and fourth folios), which Davenant would read *sharp brow'd*, and Daniel *sharn-bode*. Warburton interpreted it as "The beetle hatched in clefts of wood"; and supported it by another misinterpretation of a passage in "Antony and Cleopatra." The Smyth MS. (?) gives us "*shard* or potsherd,—so, "the beetle hatched under pieces of broken pots "or tiles." But the *shard* is the *wing-case* of the beetle; and if we turn to the first folio all becomes clear—"the shard-*borne* beetle."

There are several passages in "Macbeth" on which conjectural emendation has been mercilessly bestowed; and on which we wished to say something, but must abandon our intention. The editors have in former plays recognised that a new punctuation of a passage is of the nature of a conjectural emendation;—and it may sometimes be a very important one. But we observe that they have omitted a suggestion made by Upton, as to a line in Act III. i., of this play. Macbeth, when possessed with mistrust and jealousy, and chiefly with fears of Banquo, says,

"For Banquo's issue have I filed my mind;
For them the gracious Duncan have I murder'd;
. . . . . .
To make them kings, the seed of Banquo kings!
Rather than so, come, fate, into the list,
And champion me to the utterance!"

It is proposed by Upton to point thus,

"To make them kings. The seed of Banquo kings!
Rather than so," &c., &c.

The words, "The seed of Banquo kings," thus form an exclamation, "spoken with irony and "contempt." Nor do the editors notice Johnson's pointing in Macbeth's speech, (I. vii.) of the lines declaring that the blast

* *The Works of William Shakespeare.* Edited by W. G. Clark, M.A., and W. Aldis Wright, M.A. Vol. VII. Macmillan and Co.

"Shall blow the horrid deed in every eye,
That tears shall drown the wind."

Johnson regards the sentence as incomplete, "that tears shall drown the wind ——": just as Rowe treats the lines,

"Vaulting ambition, which o'erleaps itself,
And falls on the other ——"

And as at the moment Lady Macbeth enters, we think it highly probable that at the latter point the speech *is* interrupted; while the sense is sufficiently indicated. Certainly, in any case, the corrections that have been suggested—"falls "on the *rider*" (Mason), "on theory" (the admirable Jackson!), and "upon the *earth*" (Bailey), are utterly beside the mark; and if any word must be added, "side" is that word, as Hanmer gave it.

We are full of admiration as we trace the careful and laborious pains of the Cambridge Editors—scholars, who might have chosen for themselves many a noble task, in which they had not needed the love and patience which alone can have kept them watchful and saved them from weariness in work so minute and mechanical as this. But that labour which they have now nearly completed for the text of Shakespeare is undoubtedly its own reward.

"THE ROOK'S GARDEN." *

The question is perhaps worth asking, whether there is in bookmaking such a thing as a morality of titles. To what extent—if indeed to any extent—is an author at liberty to mystify the readers he aspires to gain? Leaving novels—as having laws and privileges which it would be rash to interfere with—is it a reasonable expectation which anticipates from the outside of a volume, to obtain some clue to what is within the covers? If there *be* such a branch of ethics, are its sanctions violated by such a title, for example, as Mr. Ruskin has thought proper to prefix to the latest of his brilliant and suggestive *opuscula*—"Sesame and Lilies; or, King's "Treasuries and Queen's Gardens"? Or—to put a hypothetical case—would it have been fair or reasonable for the author of the inimitable "Essays of Elia," to have entitled the whole collection, "Roast Pig—Essays and Sketches"? One thing we are at least certain of, that the choice taste of the fascinating essayist would have effectually preserved him from perpetrating such a misnomer. And before proceeding to our brief notice of Mr. Cuthbert Bede's pleasant volume, we think it only fair to utter a gentle remonstrance against the way in which he has thought proper to introduce it to us.

"The Rook's Garden" is the heading attached to a paper just sixteen pages long. It is characteristically set off by a head-piece and a tail-piece: the former exhibiting the tracery and carving, overgrown with ivy and fern, of the corner of an old cathedral tower, which of course is the Rook's Garden; the latter, our friend Corvus himself, mounted on the vane which caps the spire rising from the tower, and surveying both his own more immediate domain and the underlying world generally. Mr. Bede—at least, the gentleman who chooses to be known by that appellation—has (if we may be allowed the expression) thought himself into rook-nature successfully; and there is a certain pleasure in fancying for a while, with him, how this great roundabout looks from the rook point of view. There is a weird aspect about the whole raven tribe which makes it almost natural to associate intelligence and contemplation with them. They really look so old and so wise. And slight as the sketch before us is, it is traced with such freedom and grace as to give the reader a zest for more in the same style. But with these sixteen pages—rather more than one-twentieth part of the entire volume—all connection with the opening theme ceases; and the remaining pieces are of that entirely miscellaneous character by which our magazine literature is marked. The second paper, "The "Head-Gardener," excites a little curiosity. Nothing seems more natural than that after the "Rook's Garden" should come his "Head-"Gardener"—if so be such a personage exist. But the reader is scarcely prepared to make the descent from a pleasant fancy airing like that of the preceding sketch, to a discussion of the nature and moral tendency of the employment of an upper gardener. The paper itself is good enough; and is abundantly tinctured with kindly, genial thought. Moreover, it is very likely better worth reading than any continuation of the original subject would have been. But this does not obliterate from the mind the unpleasant sensation of having been needlessly puzzled.

Let us now add—as we can unreservedly do—that the whole of these collected papers are exceedingly well written, and will, on more grounds than one, repay reading. Mr. Bede is never dull; his reading and culture add a pleasant savouring, without ever being obtruded upon the reader; while the general tone of his lucubrations indicates a humane and sympathising nature. The two papers headed respectively, "Who is a Gentleman?" and "A 'Genteel' "Article," say pretty nearly all that can be said about two of the most characteristic words—for good or ill—in the English language. That on "International Ignorance" contains some good illustrations of a subject rich in the ludicrous element. "Sport with a Sparrow Club" deals out plentiful ridicule and scorn to those murderous associations which still mark the grossness and ignorance of a large portion of our agricultural population. In 1855 the first prize-man—meetly crowned with a 10s. prize—of one of these clubs had achieved the slaughter of no less than 5,812 sparrows!—the next on the list (less favoured winner of the sum of 5s.) owning to 3,696! This very year, it appears, the Sparrow Clubs of Rudgwick a ndShipley, in the enlightened county of Sussex, dispatched between them as many as 16,170 small birds of all kinds. No wonder our friend Bully and his congener the Goldfinch are becoming rare.

"Young Oxford at the Commemoration" is a pleasant sketch of those undergraduate goings on, some echo of which finds its way, from year to year, wherever English newspapers are read. Mr. Bede furnishes some particulars respecting the obsolete institution of the *terræ filius*—a sort of chartered "fool," who on such occasions served as a mouth-piece for the satire and ribaldry of the gownsmen—which will be new to many. "Young Oxford" goes far to compensate for the extinction of this not very reputable functionary, by the freedom with which he flings the "chaff" about as the candidates for Oxford's principal honorary degree are led forward. All this is very boyish, and worth marvellously little if regarded as any index to the direction in which the mind of the country is moving, but still sufficiently amusing.

We have not space to notice the remainder of the contents of this volume. But our readers will find the whole agreeable lounging-occupation when severe reading would be wearisome and unwelcome.

* *The Rook's Garden. Essays and Sketches.* By CUTHBERT BEDE. London: Sampson Low and Marston.

THE QUARTERLIES.

(*Continued.*)

The *Westminster* has several excellent articles, which we can only name—the "Capacities of Women" (which has fragments of opinion we do not sympathise with), "Palgrave's Travels in Arabia," "The Doctrine of "Nationalities and Schleswig-Holstein," and Lady Duff Gordon's "Letters from Egypt,"—all of them offering some of the best reading of the present issue of "quarterlies." We can dwell only momentarily on the able article on "Personal Representation," the drift of which will be understood from these sentences:—

"Individual political liberty will be best secured by that system of representation which gives to every single vote the greatest comparative importance, and leaves the smallest possible residuum of rejected votes—that is, the smallest defeated minority. It is by carrying out the true principle of democracy and giving to every individual an effective voice in Government as an individual, and not as part of any section, majority or minority, that Mr. Hare has in his scheme of Personal Representation suggested the best safeguard, as we believe, against the dangers of class legislation."

It is a perfectly true remark—almost obvious, though its truth is neglected or overlooked—that "the *repre-* "*sentation of minorities*, in favour of which so strong "a feeling has grown up of late years, is, in fact, an "effort to obtain a more *perfect representrtion of all*, "and therefore of *the real majority*." Mr. Lecky's "Rationalism in Europe" is reviewed with much approbation, in a spirit which the following preposterpus passage may represent.

"To the inductive method of philosophy, all dogmatic Christians, as such, must feel in secret the bitter antagonism which a few like Dr. Newman are not ashamed openly to avow. The acceptance of facts without regard to consequences must be fatal to a system which rests, not on conclusions drawn from experience, but on authority which is perpetually clashing with experience. The two cannot permanently exist together.

. . . . . .

"When Wesley said that they who abandon belief in witchcraft are in fact abandoning their Bible, he was speaking with a prophetic foresight with which all adherents of traditional Christianity sympathise in heart, and which they would justify if they dared."

The writer is not, however, entirely satisfied with Mr. Lecky; and charges him with the use of ambiguous phrases, in allowing a "great moral proof of the "divinity of Christianity" in its having been "the main "source of the moral development of Europe." He then proceeds to the denial of any such "perfect ideal" in Christianity as Mr. Lecky has admitted, and rejoices that whatever "grateful shelter" dogmatic theologians may find under these "smooth, ambiguous phrases," Mr. Lecky has left his readers in no doubt of the nature "of the Christian religion almost before it had left its "cradle." Much more of the same sort we might point out in this arrogant and offensive article. "Mr. Grote's "Plato" is reviewed with general sympathy, and with the acceptance of his main view of Plato as neither the idealist nor poetic dreamer he is often taken to be, but a speculator who gave prominence at different times in his career to distinct intellectual impulses. The writer thinks it was "high time that a little vigorous and "wholesome criticism" should be applied to Plato; for that, in truth, "he has been too long the stalking horse "of a philosophical party, who have somewhat abused "the privilege of dressing up a lay figure in their own "clothes." Philosophy will certainly gain something from Mr. Grote's persistent literalism in his reading of Plato; but that it will endorse his main conclusions we think doubtful exceedingly. The perversity with which his views of the Sophists were formerly pushed to an extreme, appears also in the conception and interpretation of the doctrines of Plato.

In the *British and Foreign Evangelical* is a remarkably ingenious and forcible review of "Dr. Candlish's "Cunningham Lecture"; the editor according more space to it than is usually permitted to a single article, from the desire, which we ourselves share, that the subject should be much more searchingly investigated than it has hitherto been. There is also a good article on "Augustine," which yet is hardly critical and judicial enough to be set over against Mr. Lecky's harsh and exaggerated portraiture of this greatest of the Fathers. "The Development of the Ancient Catholic Hierarchy," is a very valuable historical sketch by Dr. Schaff. "The Scepticism of Hume" is a piece of philosophical writing such as our reviews rarely contain; and has its peculiar appropriateness to the present time, when Mr. Stuart Mill largely reproduces Hume's theory, in the system that appears in his "Critical Examination of "Hamilton": the writer is Dr. M'Cosh, who, not without reason, censures certain of Mr. Mill's critics as having failed to perceive the real doctrine of his book, while losing themselves in delight at some special parts of its polemics.

The *London Quarterly* has an article on "Dante," *apropos* of the commemoration at Florence in May last. There is a good account of "Lightfoot's Galatians," estimating the work fairly, and commending it highly, though not altogether, we think, with a true discrimination of its peculiar merits. The "Planting and Training "of American Methodism" is a paper that Wesleyan zeal has inspired, and that Wesleyan devotion will applaud:—it is a sketch of a most significant and influential development of the modern church, and as such may be forgiven for placing things in the somewhat warmly toned lights of ecclesiastical sympathy. Much that is very good and practical is said in another paper, relatively to "Female Agency in the Church": and there are two articles, each founded on French works, which are very likely to be passed over by the majority of readers, but are amongst the most really valuable contents of the number, viz., "The Carlovingian "Dynasty and the Feudal System," and "The Vatican "and the Kremlin." These are to be earnestly approved as of the kind to give a high and lasting value to a quarterly review. We are glad that the "Brief "Notices" deal impartially, and in some respects approvingly, with the carefully inductive, but very diffusely-written treatise of Mr. Row on "Inspiration": though the reviewer holds, in a modified sense, and in our opinion such a sense as it is most inconvenient to attach to the phrase, the doctrine of "*verbal* inspira-"tion."

The *Quarterly Journal of Science* has an article, based on largest knowledge of all the railway systems of Europe, and on extended personal investigation, by Captain Tyler, of the Railway Department of the Board of Trade, on the important subject of "Circulation and "Communication in Railway Trains." After giving a brief account of all that has been attempted, and discussing the fitness and value of some of the ingenious schemes that have been proposed with some confidence by inventors, noticing the fact that a young lady, Miss Gordon, of Princes Gate, has taken more pains in making herself thoroughly acquainted with the subject than almost any inventor of the stronger sex, and has invented a system of voltaic communication through passenger trains, he sums up the results at which he has arrived as follows:—

"As a summary of what has been said, it would appear, upon the whole, to be desirable:—1. That no passenger vehicles should be constructed henceforward for railways except such as will afford the means of internal circulation through the trains. 2. That all existing passenger vehicles should also within some fixed number of years be made to afford internal circulation through the trains. 3. That all vehicles used in passenger trains should within some stated time be fitted with the means of voltaic communication, so that a passenger shall, in a case of emergency, have the power from any compartment, of attracting the attention of the engine-driver and guard or guards. 4. That any passenger wilfully and wrongfully making use of such communication shall be liable to a penalty of conviction.

"It would serve no good purpose to enter further here into the details of such arrangements, but it may be added, in conclusion, that the combined means of communication and circulation which are contemplated, would be principally deterrent as regards offences, from the comparative certainty of detection which they would afford; occasionally useful in preventing or alleviating the disastrous effects of accidents, and undoubtedly advantageous both to the country and to the railway companies, in affording increased confidence, and therefore promoting extra travelling on the part of the public."

Mr. Squire, "On the Quality of Musical Sounds," will interest all lovers of the harp, the viol, the organ, and the piano. He tells us why the quality of tone in a violin (queen of stringed instruments!) is dependent, not only on the wood of which it is made, but on its age and long use, whereby the elasticity of the wood is increased, and the sound, which comes to us not directly from the strings, but *from the body* of the instrument, by means of the bridge, is improved in character. The theory of pianos is more perfect than that of fiddles; and perhaps our pianist readers may find something useful to them in Mr. Squire's clearly written explanations. We must mention, as having each its own peculiar interest, and each its excellent illustrative plate, Mr. Sclater's paper on "The Mammals of South America,' and Mr. Jenkins on "Strata identified by Organic "Remains." Mr. Robert Hunt condenses all that is to be known of "British Gold," with especial reference to the gold mines of Merionethshire. The Rev. Mr. Kett, writing on "The North Pole," sums up the evidence in favour of open sea northwards, for some considerable distance from Spitzbergen, and tells us that Dr. Petermann, of Berlin, is so fully persuaded of the feasibility of the route that way, that he has offered, rewards of from 150*l.* to 300*l.* to any German mariner who will explore the ocean currents between that island and Nova Zembla, preparatory to a new expedition to the Pole from that quarter. Amongst the extended and very valuable "Chronicles of Science" for the quarter, we must specially name the departments of Botany and Animal Physiology, as having it. eresting contributions, the former especially.

The Popular Science Review contains an article on "Atlantic Telegraphy," by Mr. Robert Hunt, whose name guarantees its accuracy and its pleasantness, and who utters the cheerful prophecy of certain accomplishment within a short period. Dr. Lankester's paper on "Pure Water" is a very important one; and is throughout of no less practical significance than the following passage, which some of our readers may find very serviceable to them.

"*To Detect Impure Water.*—There is another method, which, although less accurate, is easily applied, and requires no chemical knowledge to use and appreciate. This process consists in adding a quantity of permanganate of potash or soda to the suspected water. All the permanganates have the power of giving a beautiful purple colour to water. A small quantity of organic matter will, however, decompose the permanganate and prevent its colour from being developed, or annihilate it if it has been once established. The best method of procedure in this case is to employ a solution of permanganate of potash of a known strength. I employ a solution of five grains to the ounce of distilled water. Half a pint or a pint of the water to be examined may then be taken, and five drops of the solution of permanganate added. According to the colour left in the water will be the amount of organic matter it contains. The quantity of permanganate may be so arranged as to give an approximation to the quantity of organic matter in the water when such a quantity of permanganate has been added as to afford the slightest possible tinge. If a large quantity of permanganate has its colour thus destroyed, a large quantity of organic matter must be present. But for ordinary testing it is better perhaps to have a standard water—pure distilled water, or some water whose quantity of organic matter has been ascertained, and then compare the colour it gives with the permanganate with the colour given by the suspected specimen of water. By this test the impurity of water from dissolved organic matter can be ascertained with very tolerable accuracy. It should, however, be recollected that it is not applicable to water containing iron, as a very small quantity of iron will discolour the permanganate. The quantity of organic matter in waters supplied to our great towns differs from one to three or more grains per gallon. Suspicion should be aroused when the organic matter of water reaches two grains per gallon."

We can further name only Professor Ansted's article, "On Lake Basins," as both interesting and highly informing; Mr. Breen's on "The Moon," a subject much more novel, as science now treats it, than many may imagine; and the "Applications of Photography," by the editor, Dr. Lawson. The "Scientific Summary" is, as usual, very admirable; particularly in Physics and Photography.

CHILDREN'S BOOKS.

Aunt Sally's Life. By Mrs. Alfred Gatty. (Bell and Daldy.) Every little girl who loves a doll—and what little girl does not?—will love to read "Aunt "Sally's Life." Poor Aunt Sally! what a tale of fickleness and of the instability of things human is here delivered. Originally moulded after the "Judith" type of beauty, and appropriated by a child who cherished an imperishable affection for her, she had the mortification of witnessing the innovation of wax beauties with flaxen hair and moveable eyes, and passing into the hands of those who esteemed her virtues lightly and treated her with indignity, was finally converted into an "Aunt Sally," to be unmercifully thrown at by rough boys and girls. But early in life she learned that her mission was to be "of use," and so long as she could persuade herself that she was fulfilling her destiny she was contented and happy. Mrs Gatty never writes but to convey some useful lesson, whether her stories are grave or gay. The present one is full of fun and frolic, and not few children can read it without feeling that even in "Aunt Sally" they have an exemplar, and that they should never be discontented or unhappy so long as they can be useful. The book contains six beautiful full-page engravings.

Little Lilla, or, the Way to be Happy. By E. C. (Seeley, Jackson, and Halliday.) Lilla found that the way to be unhappy was to have her own way, for it brought her into such difficulties that she was glad enough to submit to the judgment of those who were older and wiser than herself, as the only means of getting out of them. This experience was rather roughly brought home to her on a certain day, which she had chosen, with her mamma's permission, to make the experiment of doing as she liked. She found, however, that it did not involve the doing as she liked on the part of others, so that from the beginning of the day till near its close she was crossed and thwarted and thrown upon her own resources till she devised a way of amusing herself that led her into trouble, and brought her before evening with a heart full of yearning love and with tears of contrition to her mother's arms. The story is altogether a very charming one for children, and there are many little touches of exquisite tenderness which we think could have been written by none but a mother. It is printed in large type, about 230 pages, and contains four good engravings.

Procrastinating Mary. By Mrs. Waller. (S. W. Partridge.) A tale that a child might read through in an hour, and perhaps remember for a lifetime. One often sees children,—affectionate, obedient, unselfish children too,—who have even in early childhood contracted some evil habit which threatens to become their worst enemy through life. Mary's enemy was procrastination, and it was exorcised by the combined influences of a mother's earnest pleadings and remonstrances, and the child's own reflections forced upon her by one or two providential occurrences which we must leave our young readers to find out for themselves in this story.

Maude's Visit to Sandy Beach. By Mrs. Waller. (S. W. Partridge.) This has come a few weeks too late to be of special interest and service to children, although the lessons of Christian kindliness which it is designed to convey to their hearts, may be learned at all times, and applied to other scenes and circumstances than those here described. The book is larger than the one above noticed (eighty pages), and contains four full-page engravings, one of which has an appearance of pious sentimentality which will probably conduce more to risibility than solemnity in those who catch sight of it, old or young. There is nothing special in the story to distinguish it from the countless juvenile stories that are written every season.

The Butterfly's Gospel, and other Stories. By Fredrika Bremer, translated by Margaret Howitt. (Jackson, Walford and Hodder.) Forty pages of letter press swelled by dint of padding and a handsome binding in cloth boards into the form of a book. Two out of the full-page engravings which adorn its pages are such as one may see any day outside a halfpenny tract. The stories are pretty, and in the pages of the juvenile magazine ("Merry and Wise") from which they are reprinted, were doubtless very acceptable.

Brook, Silvertone and the Lost Lilies. By Emma Marshall. (Seeley, Jackson, and Halliday.) Children's books more than any others are dependent for their success upon the printer's and engraver's art as well as the author's, and the highest success can only be attained where the best efforts of all are combined. Judging from the specimen now before us, we should think Messrs. Seely and Co. have learned this secret. "Brook Silvertone "and the Lost Lilies" is in all respects an admirable book for the young. In the first story we are introduced to a little child, discontented and spiritless, unloving and unloved, or at least thinking herself so, who, however, passes into a cheery, dutiful, affectionate girl, and all because she learns the lesson which the brook teaches to those who have ears to hear, that happiness and contentment are to be gained only in the unostentatious performance of the nearest duties, however seemingly trivial. The Christian lady who interpreted this lay of the rivulet to little Grace Lee, for such was the child's name, taught her the true meaning and end of life, and revived in her heart many thoughts and aspirations which had been dormant in her since her mother's death. Each chapter is preceded by a beautiful wood cut in illustration of the successive verses of Tennyson's "Brook." The second story, the "Lost Lilies" is perhaps the sweeter one of the two, and more in accordance with actual fact. The loss of the lilies deprived a fair little maiden of the ecstasy of joy she had anticipated in wearing them as a wreath on her eighth birthday, but she was a sadder as well as a wiser girl when she saw the cause of, and circumstances attending, their miscarriage. They brought her into contact with a home of poverty and yet of piety and cheerfulness, the influence of which softened and sweetened her young heart.

The Little Doorkeeper. By the Author of "Waggie "and Wattie." (Seeley, Jackson, and Halliday.) This again, is a book which children will read with avidity. There is too much of precocious, not simply *early*, piety in the story to win for it our entire approval, but yet it is one that will interest and edify too, for after all, the early development of religious thought in the lad to whom we refer, is attended by, and we may suppose, results from a disease which he and all around him thought to be fatal. But it proved otherwise, for we part company with him imagining that all legitimate earthly happiness as well as the blessedness of the children of God, is in store for him and the "little door-"keeper,' between whom there has existed from the beginning the sweetest and strongest of childish love. There is more of the pudding but less of the plums in this book than in the last. The engravings are fair, but not so good or so many as in "Book Silvertone."

The Flower of Grass. By E. S. G. S. (Nisbet and Co.) If it is desirable to impress children with a sense of the evanescence of their innocent delights, and of the certainty that death will sooner or latter close all the avenues to pleasure here, this is the book to place before them. But surely this is not a lesson that needs to be learnt from a narrative of fiction.

Mabel and Cora. By A. G. (Seeley, Jackson, and Halliday.) A tale written to illustrate varieties of temper in one family. Mabel, an elder sister, is the domineering, and Cora, a naturally irritable but conscientious girl, is the suffering sister. The dialogue—and the writer shows a true knowledge of the art of writing for children in putting her tale into dialogue form—is admirably and dramatically sustained. The characters are maintained in their individuality with unusual skill. The boy-and-girl talk, with its roughness, plainness, and bold vivacity, is extremely natural. There is little moralising; the tale, like a drama, carries its own moral. We have not read a better one, either for boys or girls, for a long time. Our best test of a tale is to submit it to the reading of a child, and this we have done with Mabel and Cora. The criticism was conveyed in the question, "Can you bring me home any more "tales like this?"

BOOKS RECEIVED.

Life and Labours of the Rev. F. W. Robertson, 2 Vols. (Smith, Elder, and Co). St. Olave's, Cheap Edition (Hurst and Blackett). Man and the Gospel, by Dr. Guthrie; Miscellanies from the Collected Writings of Edward Irving (A. Strahan). The Pillar of Fire (Virtue Brothers, and Co). Aunt Sally's Life (Bell and Daldy). The Little Doorkeeper; Little Lilla; Charity Helstone; Mabel and Cora; Brook Silvertone and the Lost Lilies (Seeley, Jackson, and Halliday). The Butterfly's Gospel; Memoir and Sermons of J. Clifford Hooper (Jackson, Walford, and Hodder). The Art of Making British Wines and Brewing (Chapman and Hall). Calls to the Cross; Lending to the Lord (Elliot Stock). The Nature and Treatment of the Cattle Plague: The Oracles of God (Churchill). Keil and Delitzsch on Joshua, Judges, and Ruth; Hengstenberg on the Gospel of St. John, Vol. II. (T. and T. Clark). Patrick Murphy on Popery in Ireland (Jarrold and Sons). Autumn Leaves (C. Griffin and Co). My Lost Love, &c. (Nisbet). Lays of Italy (Trübner.) The Miracles, Helps to Faith (Oliphant). Sterling's Hamilton; Moral Freedom and Causation; Thoughts for Thoughtful Minds; Davis's Complete Spelling and Dictation (Longmans).

Money Market and Commercial Intelligence.

City, Tuesday Evening.

Consols have been pretty firm since our last, the closing prices being 89 to ⅛ for money, and 89 ¼, ⅜ for the account, being an advance of ¼ upon last week's prices.

The demand for discount at the Bank is very moderate.

The London Mercantile Discount Company, which was established in 1864 to purchase the business of the British Reversionary and Investment Company, and of Messrs. Womersley and Burt, bill discounters, is about to be wound up, a committee of investigation having found out many questionable proceedings in connection with it, one of the most noteworthy being, that three of the directors, Messrs. Bermingham, Geary, and Gilbart, having been appointed a committee to negotiate the purchase of the discount business of Messrs. Womersley and Burt, appear absolutely to have agreed to the payment of the sum asked for the goodwill, &c., and also to have contracted to allow to each of these parties for three years a salary of 750*l.* per annum, without having ever seen their books, the representation made to them being that "it was not usual in such cases to have the books produced."

The half-yearly Report and Balance Sheet of the Credit Foncier and Mobilier of England, presented to the shareholders to-day, show the sum available for distribution amongst them to be 100,000*l*, which the directors recommend to be applied in the same manner as last half-year, viz., a dividend of ten shillings per share and a bonus of ten shillings per share in addition, equivalent to a dividend of forty per cent. per annum. This distribution is provided for, after carrying 200,000*l.* to the General Reserve Fund, 70,000*l.* to the Dividend Reserve Fund, and 50,805*l.* 4*s.* 9*d.* to the new profit and loss account. The directors now propose to issue 100,000 new shares (20*l.*), thus increasing the capital to the full amount authorised by the Articles of Association, namely, 4,000,000*l.*, on which, however, it is intended to call up 5*l.* per share only. The present shareholders will have the offer of 50,000 of these shares at a premium of 2*l.* 10*s.* per share in the proportion of one new share for every two now held by them. The remaining 50,000 are offered to the public at a premium of 3*l.* 10*s.* per share. The dividends hitherto declared by the Credit Foncier have been very extraordinary; but it cannot be too strongly impressed upon persons holding the responsible position of directors of such large concerns, that every possible information should be given to the public as to the *bonâ fide* character of every item on the Balance Sheet. With the exception of the Balance of Cash, the statement presented in this report gives the whole amount of assets (nearly a

million and a quarter) in one item. The Chairman, (Right Hon. James Stuart Wortley) when appealed to at the meeting held to-day to give the detail of this item, declined to do so, and said in adopting this course they were only following the example of other large and prosperous joint-stock banks, including the London and Westminster. The proceedings were satisfactory, however, and the report was carried unanimously.

BANK OF ENGLAND.

(From Friday's *Gazette*.)

An Account, pursuant to the Act 7th and 8th Victoria, cap. 32, for the week ending Wednesday, Oct. 18.

ISSUE DEPARTMENT.

Notes issued	£26,654,840	Government Debt	£11,015,100
		Other Securities	3,634,900
		Gold Coin & Bullion	12,004,840
	£26,654,840		£26,654,840

BANKING DEPARTMENT.

Proprietors' Capital	£14,553,000	Government Securities	£9,326,477
Rest	3,173,598	Other Securities	21,447,283
Public Deposits	3,589,353	Notes	4,336,600
Other Deposits	14,013,614	Gold & Silver Coin	785,118
Seven Day and other Bills	565,913		
	£35,895,478		£35,895,478

Oct. 19, 1865. W. MILLER, Chief Cashier.

Births, Marriages, and Deaths.

BIRTHS.

SCOTT.—March 15, at Malua, Upolu, Samoan Islands, the wife of the Rev. George Frederick Scott, of a daughter.

LEONARD.—October 13, at Boxmoor, Herts, the wife of the Rev. Frederick Leonard, LL.B., of a daughter, stillborn.

RICHARDSON.—October 22, at 3, Almorah-road, Islington, the wife of Mr. J. Richardson, of a son.

MARRIAGES.

BAYLIS—COX.—August 31, at Santhapuram, South Travancore, India, by the Rev. J. Duthie, assisted by the Rev. F. Wilkinson, the Rev. Frederic Baylis, of the London Missionary Society, Neycor, to Ann Martha, eldest surviving daughter of the Rev. J. Cox. No cards.

STRINGER—LYNN.—October 10, at Walworth-road Chapel (the Rev. Mr. Howieson's), by the Rev. C. W. Banks, Benjamin Stringer, third surviving son of the late Mr. Thomas Stringer, of Kennington-cross, Surrey, to Susannah, second surviving daughter of Mr. William Lynn, of Albany-road, Camberwell. No cards.

GOODRICH—BARR.—October 10, at Hare-court Chapel, Canonbury, by the Rev. Alexander Raleigh, D.D., the Rev. Albert Goodrich, of Braintree, to Emma Swan, eldest daughter of Mr. John Barr, of 2, Crescent villas, Islington. No cards.

BLYTHE—SWAN.—October 10, at the Independent chapel, Sutton-in-Ashfield, by the Rev. C. Wilson, Mr. H. Blythe, to Miss Fanny Swan.

ABSELL—GILL.—October 10, at Queen's-road Chapel, Dalston, by the Rev. William Smith, Edward Robert, son of Mr. William Absell, of Dalston-lane, to Marian, daughter of Mr. N. Gill, of Richmond-road. No cards.

HUNTER—GREENALL.—October 12, at Great George street Chapel, Liverpool, by the Rev. J. G. Rogers, B.A., of London, brother-in-law of the bride, Mr. William Hunter, of Preston, to Jane, youngest daughter of the late Rev. Thomas Greenall, of Burnley.

WILSON—DOVE.—October 17, at the Independent chapel, Sutton-in-Ashfield, by the Rev. C. Wilson, Mr. Thomas Wilson, to Miss Elizabeth Dove.

HIVES—PIPER.—October 17, at the Countess of Huntingdon's Chapel, Brighton, by the Rev. J. M. Figgis, M.A., William Hives, Esq., of Newport Pagnel, Bucks, to Rosamund, daughter of Thomas Piper, Esq., of Woodford, Essex. No cards.

TURNER—TATNELL.—October 17, at the Metropolitan Tabernacle, Newington, by the Rev. C. H. Spurgeon, the Rev. John Turner, of Wednesbury, to Selina Elizabeth, eldest daughter of Mr. H. Tatnell, Salisbury-square, London.

PROCTOR—PITTS.—October 18, at Greville-place Congregational Church, Kilburn, by the Rev. A. Mackennal, B.A., of Surbiton, the Rev. George James Proctor, of Newport, Isle of Wight, to Emily, youngest daughter of the late Thomas Pitts, Esq., of Melina-place, St. John's Wood. No cards.

HOOKE—FRANCIS.—October 18, at Hertford, by the Rev. T. W. Davids, Colchester, assisted by the Rev. J. Wonnacott, Hertford, the Rev. Theodore Hooke, of Chelmsford, to Edith Emma, youngest daughter of the late G. Francis, Esq., Baddow, Essex.

GREENHILL—BRAITHWAITE.—October 19, at the Congregational chapel, Stockton-on-Tees, by the Rev. G. Allen, John Greenhill, Esq., of Belfast, to Mary Elizabeth, second daughter of S. Braithwaite, Esq., J.P., of Stockton-on-Tees. No cards.

GARDNER—WILSON.—October 19, at the Independent chapel, Sale, by the Rev. E. Morris, Thomas Gardner, to Lucy Ellen, daughter of the late Richard Wilson, both of Market-place, Manchester.

YEARDLEY—ATKINSON.—October 19, at the Friends' Meeting-house, Stockton-on-Tees, J. Yeardley, of Rochdale, to Margaret Atkinson, of Stockton-on-Tees.

STOREY—RICKETTS.—October 19, at the Baptist chapel, Keynsham, by the Rev. W. C. Pratt, the Rev. Thomas Storey, Congregational minister, to Mary, youngest daughter of Mr. G. Ricketts, of Keynsham.

DEATHS.

ALLBROOK.—September 17, at Calcutta, accidentally drowned, Joseph Stillwell Allbrook, in his twenty-first year, the eldest son of Mr. J. B. Allbrook, of the Oriental Bank Corporation, London.

HENDERSON.—July 30, at Nagasaki, Japan, James Henderson, Esq., M.D., F.R.C.S.E., of Shanghai, Medical Missionary of the London Missionary Society, aged thirty-five. Beloved and regretted.

SPENDER.—October 5, at Grove-villa, Bathwick-hill, Bath, after many years of patient suffering, John Cottle Spender, Esq., aged sixty-four.

THOMAS.—October 10, Robert Jay Bryant Thomas, of Homerton College School, aged thirty-nine.

HITHERSAY.—October 10, at Derby, the Rev. John Hithersay, Baptist minister, formerly of Kilham, near Driffield, aged eighty-three.

BRIGHT.—October 14, at Dorking, Surrey, Charlotte, the beloved wife of the Rev. J. S. Bright. Her end was peace.

BURDER.—October 16, at Clifton, aged forty-three, William Corbet Burder, second son of the Rev. John Burder.

BRINDLEY.—October 19, at 14, Pelham-crescent, Brompton, the Rev. R. Brindley, Minister of Chelsea Congregational Chapel, aged forty.

LEONARD.—October 21, at Boxmoor, Herts, the beloved wife of the Rev. Frederick Leonard, LL.B.

HAMBLETON.—The Rev. John Hambleton, M.A., minister of the Chapel-of-Ease, Holloway. His whole ministerial life (extending to the completion of forty years within a few weeks) was spent in Islington.

Markets.

CORN EXCHANGE, London, Monday, Oct. 23.

There was a moderate supply of English wheat to this morning's market. Selected samples were disposed of at 1s. per quart over the rates of last Monday, whilst the bulk of the supply, being in bad condition, had not found buyers towards the close. In foreign wheat there is not much passing; but prices are very firm, especially for hard Russian description. Barley realises fully the quotations of last week. Beans 1s. dearer. Peas without change. The arrival of foreign oats for last week are large, and a considerable number of vessels are reporting this morning from the Russian ports. The trade continues firm for this article, and there has been a fair sale to-day at a further advance of fully 6d. per qr. from the prices of this day week.

CURRENT PRICES.

	Per Qr. s.	s.		Per Qr. s.	s.
WHEAT—			PEAS—		
Essex and Kent, red, old	42	48	Grey	34	36
Ditto new	35	43	Maple	36	39
White, old	47	54	White	39	40
,, new	38	46	Boilers	36	38
Foreign red	42	47	Foreign, white	36	38
,, white	47	57	RYE	30	32
BARLEY—			OATS—		
English malting	—	—	English feed	19	23
Chevalier	—	—	,, potatoe	24	28
Distilling	28	32	Scotch feed	21	25
Foreign	20	27	,, potatoe	24	28
MALT—			Irish black	18	23
Pale	55	62	,, white	19	24
Chevalier	62	64	Foreign feed	20	24
Brown	48	52	FLOUR—		
BEANS—			Town made	40	43
Ticks	38	42	Country Marks	31	38
Harrow	44	43	Norfolk & Suffolk	27	31
Small	43	45			
Egyptian	36	37			

BREAD.—The prices of wheaten bread in the metropolis are from 7d to 7½d.; household ditto, 5½d. to 6½d.

METROPOLITAN CATTLE MARKET.

MONDAY, Oct. 23.—The total imports of foreign stock into London, last week, amounted to 24,129 head. In the corresponding week in 1864 we received 13,922; in 1863, 13,281; in 1862, 7,829; in 1861, 14,643; in 1860, 9,577; and in 1859, 8,573 head. There was a full average supply of foreign stock on offer here to-day; but its general quality was very middling. For the most part sales progressed slowly, at about last week's quotations. The arrivals of beasts fresh up from our own grazing districts were somewhat on the increase, and in improved condition. Good and prime beasts moved off freely, at full quotations. Otherwise, the beef trade was in a sluggish state, on former terms. The receipts from Scotland were very limited—from Ireland tolerably good. The best Scots and crosses changed hands at from 5s. 2d. to 5s. 4d. per 8lbs. The arrivals of beasts from Lincolnshire, Leicestershire, and Northamptonshire, were 1,600 shorthorns, &c.; from other parts of England 500 various breeds; from Scotland 29 Scots and crosses, and from Ireland 29 oxen, cows and heifers. The total supply of sheep was rather extensive, but more than a moiety of it was composed of foreigners. We had a steady, though not to say active, demand for Downs and half-breds, at extreme rates. Inferior sheep moved off slowly at about stationary prices. The top quotations were 6s. 6d. to 6s. 8d. per 8lbs. Most of the English sheep came to hand in fair condition. Calves, the supply of which was only moderate, moved off slowly at late currencies, viz., from 4s. 6d. to 5s 6d. per 8lbs. The supply of pigs was rather extensive. The high rates demanded for them checked sales to some extent. However, the best pigs were worth 5s. 10d per 8lbs.

Per 8lbs. to sink the Offal.

	s. d.	s. d.		s. d.	s. d.
Inf. coarse beasts	3 2	to 3 8	Prime Southdown	6 4	to 6 8
Second quality	3 10	4 6	Lambs		
Prime large oxen	4 8	5 0	Lge. coarse calves	4 6	5 2
Prime Scots, &c.	5 2	5 4	Prime small	5 4	5 6
Coarse inf. sheep	4 4	4 10	Large hogs	4 4	5 4
Second quality	5 0	5 6	Neat sm. porkers	5 6	5 10
Pr. coarse woolled	5 8	6 2			

Sucking calves, 20s. to 25s.; and quarter-old store pigs, 28s. to 35s. each.

NEWGATE AND LEADENHALL, Monday, Oct. 23.

Moderate supplies of meat are on sale at these markets. Good and prime qualities move off steadily, at full prices; otherwise, the trade is quiet.

Per 8lbs. by the carcase.

	s. d.	s. d.		s. d.	s. d.
Inferior beef	3 0	to 3 6	Small pork	5 6	to 6 0
Middling ditto	3 8	4 0	Inf. mutton	4 0	4 6
Prime large do.	4 2	4 4	Middling ditto	4 8	5 4
Do. small do.	4 6	4 8	Prime ditto	5 6	5 10
Large pork	4 0	5 4	Veal	4 2	5 0

COVENT-GARDEN, Saturday, Oct. 21.

Vegetables and fruit are still abundant. Pears consist chiefly of Marie Louise, Gansel's Bergamot, Duchess d'Angouleme, and Brown Beurré. The supply of pine-apples is now sufficient for the demand. Kent filberts continue to sell freely at from 80s. to 110s. per 100lbs. Potatoes of good quality are now plentiful. Flowers chiefly consist of orchids, heaths, carnations, picotees, asters, mignonette, and roses.

PROVISIONS, Monday, Oct. 23.—The arrivals last week from Ireland were 6,398 firkins butter, and 2,561 bales bacon, and from foreign ports, 20,936 casks of butter and 2,523 bales bacon. In Irish butter we have had more doing, at an advance of fully 2s. per cwt; and holders now require a further advance, owing to the high prices paying in Ireland. Foreign pretty steady.

BOROUGH HOP MARKET, Monday, Oct. 23.—Our market continues without any change of importance. Fine coloury samples are becoming very scarce, and may be quoted a shade higher than last week. A very fair trade has been done since our last report in all classes of average quality; but low grades still attract very little attention. Mid and East Kents, 115s., 147s., 190s.; Farnhams and Country, 115s., 126s., 160s.; Weald of Kents, 100s., 115s., 130s.; Sussex, 95s., 105s., 112s.; Yearlings, 95s., 120s., 140s.

WOOL, Monday, Oct. 23.—Our market is but moderately supplied with all kinds of wool. For deep-grown qualities the demand both for home use and export is somewhat heavy at barely stationary prices. Short wools, however, are in fair request, at full quotations.

FLAX, HEMP, COIR, &c.—Saturday, Oct. 21.—We have to report a firm trade for flax, at very full prices. Hemp is very firm, and clean Russian, on the spot, is worth 34*l.* 10s. per ton. For jute there is a good demand, and prices are higher. Coir goods are firm in value.

POTATOES.—BOROUGH AND SPITALFIELDS, Monday, Oct. 23.—These markets are fairly supplied with potatoes, mostly of good quality. There is a steady demand, and prices rule firm. Last week's import amounted to 105 tons from Dieppe, 100 tons from Havre, and about 70 tons from sundry ports. Kent and Essex Regents, 60s to 90s. per ton; Yorkshire ditto, 60s. to 80s.; Flukes, 70s. to 100s.; Rocks, 40s. to 60s.

TALLOW, Monday, Oct. 23.—The tallow trade is very firm, and prices show an important rise from Monday last. New P.Y.C. is quoted to-day at 52s. per cwt. on the spot. Town tallow commands 50s. 3d. net cash. Rough fat has advanced to 2s. 7d. per 8lbs.

OIL, Monday, Oct. 23.—Linseed oil is quiet at 36s. to 36s. 3d. per cwt. on the spot. For Rape the market is firm, at 58s. to 59s. 6d. for foreign refined. For other oils the trade steady at our quotations. French spirits of turpentine 45s. to 45s. 6d. per cwt. on the spot. American refined Petroleum 2s. 1d. to 2s. 2d. per gallon.

SEED, Monday, Oct. 21.—During the past week there has been more disposition for business in Cloverseed—and samples of new French red seed have found buyers at fully 3s. advance on the values obtainable previously. White cloverseed remains unaltered. Trefoils, with more inquiry, are fully as dear. Canaryseed is rather dearer.

COALS, Monday, Oct. 23.—Market firm at the rates of last day. Hettons, 23s. 6d.; Hazwell, 23s. 0d.; Hartlepool, 22s. 3d.; South Hartlepool, 22s. 6d.; Harton, 22s. 6d.; Tees, 23s. 6d.; Pershore Primrose, 22s. 9d.; New Belmont, 22s. 9d.; West Wylam, 19s. 6d.; Hartleys, 20s. 9d.: Tanfield, 16s. 6d.—Fresh ships, 128; at sea, 95.

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The greatly increased and still increasing amount of business offered to this Company, both by eminent private Firms, Companies, and Corporations, has decided the Court of Directors to make their Second Issue of Shares, by allotting the remaining Capital of the Company, consisting of 100,000 New Shares, on which £5 per Share only is intended to be called up.

These 100,000 New Shares the Directors propose to issue as follows, viz.:

50,000 Shares will be issued to the Shareholders in this Company who stand registered on the Books of the Company, to be allotted to them at a Premium of £2 10s. per Share, in the proportion of one New Share for every two Shares now held: and,

50,000 Shares will be issued to the General Public (including such Shareholders as may wish to apply for Shares in addition to those they are entitled to as Shareholders), to be allotted at a Premium of £3 10s. per Share.

The Premiums to be received upon this Issue will amount to £300,000, which will be added to the £200,000 already standing at the Credit of the General Reserve Fund, and will thus increase that Fund to £500,000. The Dividend Reserve Fund being £100,000, the Paid-up Capital will then be £1,000,000.

The New Shares will be paid up as follows, viz.:—

On those issued at £2 10s. per Share Premium to the Shareholders:—

£1	0	0	per Share on Application; being on Capital Account.
1	10	0	,, on Allotment; £1 being on Capital Account, 10s. on Premium Account.
2	10	0	,, on 1st January, 1866; £1 10s. being on Capital Account, £1 on Premium Account.
2	10	0	,, on 1st March, 1866; £1 10s. being on Capital Account, £1 on Premium Account.
£7	10	0	being £5 Capital, £2 10s. Premium.

On those Shares issued at £3 10s. per Share Premium to the General Public, the following will be the mode of Payment:—

£1	0	0	per Share on Application; being on Capital Account.
2	10	0	,, on Allotment; £1 being on Capital Account, £1 10s. on Premium Account
2	10	0	,, on 1st January, 1866, £1 10s. being on Capital Account, £1 on Premium Account.
2	10	0	,, on 1st March, 1866; £1 10s. being on Capital Account. £1 on Premium Account.
£8	10	0	being £5 Capital, £3 10s. Premium.

These 100,000 New Shares will participate in the next distribution of Profits, pro rata with the existing Shares, according to the amount of Capital paid up thereon; the valuable option will be, however, reserved to the holders of these Shares of paying upon any of them the whole of the above instalments at any time previous to the date of the last instalment, viz., 1st March, 1866, on paying the Company back Interest from the date of such payment to 30th September last, at the rate of 20 per cent. per annum on the £5 on capital account; the Shares so paid up to be then entitled to the same amount of profits next half-year as is declared on the existing Shares.

Interest at the rate of 20 per cent. per annum will be charged on all instalments not punctually paid; and any instalment not duly paid will render the previous payments liable to forfeiture.

The Directors are aware that in thus admitting the Public to subscribe for Shares, at a price so much below their real value, they are departing from the practice generally adopted in an issue of New Shares, of offering the whole of them to the Shareholders; but the Directors are so impressed with the importance of increasing the area of influence of this Company—influence second only in importance to Capital to a Company like The Credit Foncier and Mobilier of England—and have had such proofs in the result of the issue of Shares a year ago, of the sound policy of admitting the Public to a participation in such issue, that they feel confident of obtaining the approval of the Shareholders in the course they have adopted.

The following calculation will guide Investors in estimating the intrinsic value of the Shares, after the Dividend and Bonus now declared are paid, and when the Issue is completed:—

The Capital paid up will amount to ..	£1,000,000	0	0
The General Reserve Fund	500,000	0	0
The Dividend Reserve Fund.....	100,000	0	0
In hand, profits not divided	30,805	4	9
	1,630,805	4	9

Equal to above £8 5s. per Share on the whole 200,000 Shares. So that the Public, on Subscribing at £8 10s. per Share (being £5 Capital and £3 10s. Premium), are admitted partners in this Company by only paying 5s. per Share Premium; £3 5s. per Share being actually represented in value in the assets of the Company. Over and above these advantages, there is the probable enhanced value which will attach to these Shares, in the same way that the Shares issued to the Public at £2 13s 4d. Premium in September, 1864, after having received £1 per Share in April last as Dividend and Bonus, are now worth £5 5s. per Share Premium, making together £6 5s. for what they paid £2 13s. 4d. for, being in one year more than 140 per cent. increase in value on the amount paid for Premium.

The Directors feel that with a paid-up capital of £1,000,000, a General Reserve Fund of £500,000, a Dividend Reserve Fund of £100,000, making a total of £1,600,000, they will be in a position to meet the exigencies of any business that may be brought before them; it is, however, the intention of the Directors to increase, out of future profits, the Dividend Reserve Fund to £200,000, being in accordance with the plan announced in the last report, to have always in hand one year's minimum dividend at twenty per cent. per annum, calculated on the amount of the capital paid up for the time being.

The Directors further wish to place on record their deliberate opinion and conviction that this Company is destined in a very short period to take a foremost place among the leading monetary institutions of the country.

Applications for Shares may be made in the form annexed, and must be accompanied by the payment of £1 per Share. Should a less number be allotted than is applied for, the sum paid on account of such application will, so far as it will extend, be applied in payment of the sum due on allotment.

Prospectuses, Forms of Application for Shares, and copies of the Half-Yearly Report, just published, may be had on application to the Bankers, Solicitors, Stock Brokers, or of the Secretary, at the Offices of the Company, 17, and 18, Cornhill, E.C.

The Lists of Applications for Shares will be closed on Thursday, the 2nd November, at Four o'clock, for London, and on Friday, the 3rd November, at Twelve o'clock, for Country Applications, before the expiration of which time all Applications must be made.

London, 20th October, 1865.

GENERAL PUBLIC.

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Usual Signature.....
Name in full .....
Residence.....
Profession.....
Date..... 1865.

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NOTICE is hereby given, that the LISTS of APPLICATION for the new Shares in this Company will be closed on THURSDAY, the 2nd of November, at Four o'clock, for London, and on FRIDAY, the 3rd of November, at Twelve o'clock, for COUNTRY APPLICATIONS, before the expiration of which time all Applications must be made.

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